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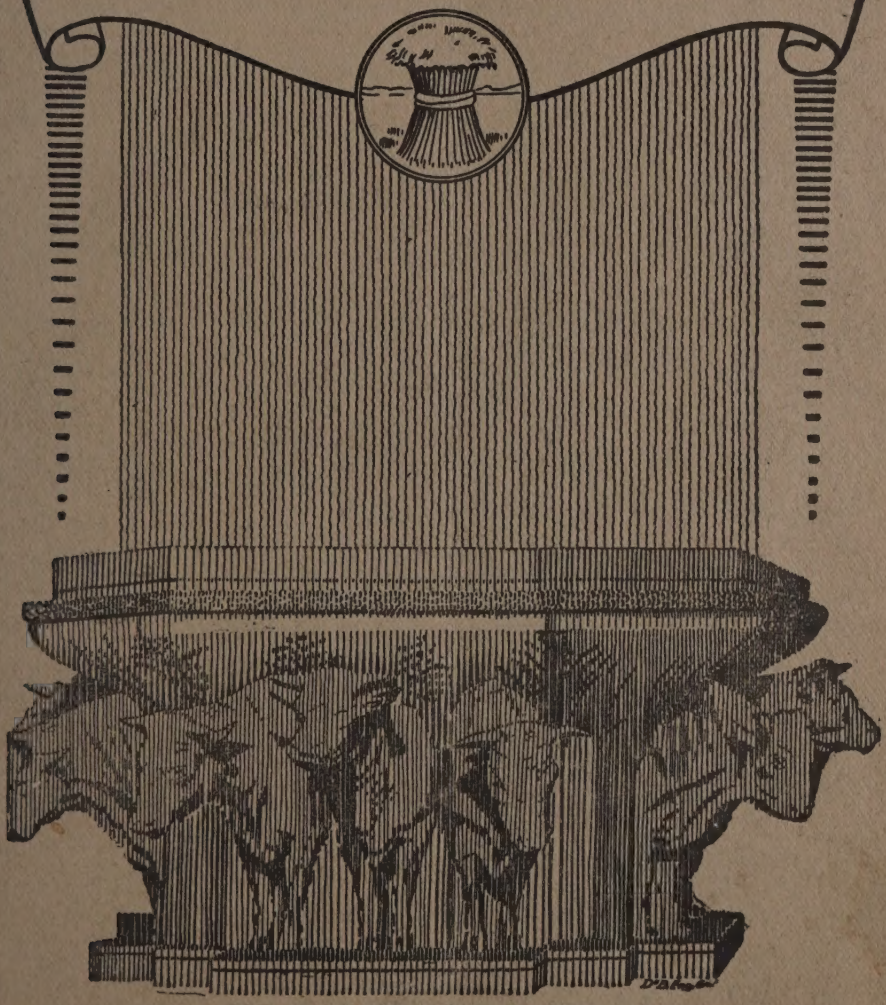

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VOLUME VIII APRIL, 1921 NUMBER 4

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The Relief Society Magazine

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How Can I Know?

By Bertha A. Kleinman.

I cannot doubt, with all my life undimmed,
  Nor pungent dreg in all my long, glad day,
I do not wonder for I know of Him,
  And feel His sanction often when I pray;
Aye, undenied, the day's good meed bequeathed,
  And all my trust requitted everywhere,
'Tis good to live and easy to believe,
  And gratitude incenses me to prayer.

Untried, unproven all the routine through,
  With service summed in tasks I favor best,
How can I boast or know what I would do,
  Should chastening want proclaim me for the test?
What would I do, should rankling spite unfold,
  And changes come to measure my defeat,
Should night shut down and find me spent and old,
  And avid doubt my happiness escheat?

O Thou who trusted me and sent me forth,
  And gave the day to stage my every act,
Evolve my heritage and power and worth,
  And answer Thee when Thou shalt call me back—
Thou who mayst scourge whomso thou wilt and how,
  Proving thine own as kernels from the dust—
Give me but this, to love Thee, then as now,
  E'en though I fail in all save that I trust!

Elder David O. MacKay at the Place of Dedication of the Chinese Realm.

Elder Hugh J. Cannon at the edge of famine district.

The Place of Dedication of the Japanese Mission, Sunday September 1, 1901. Left to right: Horace Ensign, Alma O. Taylor, President Heber J. Grant, Louis A. Kelch.

THE

Relief Society Magazine

VOL. VIII APRIL, 1921 No. 4

Opening of the Chinese Realm for the Preaching of the Gospel

The opening of the Chinese mission is of peculiar significance to the Latter-day Saints, and especially to the women of the Relief Society, because the women of China have long needed the enlightening influences of the gospel to correct the stultifying condition which always obtains when a people live without the light of pure revelation.

It is interesting to note that the students of history claim that China was settled in the following manner:

About this time it is supposed that Noah, wearied with the growing depravity of his descendants, retired with a few select friends to the remotest part of Asia, and there begun what has since been called the Chinese monarchy. Its early history is not connected with that of other nations, and is also very obscure and much mixed with fable.

Confucius, the great Chinese philosopher, is supposed to have flourished about 500 B. C. (From Lyman's *Historical Chart* 2100, B. C.)

It is certain that the Japanese and Chinese people are somewhat dissimilar, and students have long recognized the fact, both through their various religions and their sociological conditions, that they spring probably from separate human roots.

There was an attempt made, in 1853, to introduce the gospel into China as the following extracts from the *Millennial Star* will indicate.

The letter of Hosea Stout reads like ancient history, in the light of modern conditions in China:

THE CHINA MISSION

(From the *Millennial Star*, Volume 15, Page 250):

"We have received a letter from Elder James Lewis, dated San Francisco, Feb. 14, who with Elders Hosea Stout and Duncan Chapman,

is on a mission to China. Elder Lewis states that, at the date of his letter, all the elders for the other missions had sailed from San Francisco, and that himself and Elders Stout and Chapman were expecting to sail in a few days from there, for Hong Kong. It is our prayer that these brethren may be enabled to open the doors and windows of the "Celestial Empire," that its inhabitants may be cheered with the celestial light that is now beaming from the heaven of heavens. It will afford us special pleasure to hear, from time to time, of the progress of the various missions which are now on foot amongst the nations."

THE CHINA MISSION

(From the *Deseret News,* Dec. 22nd). (Quoted from *Millennial Star,* Volume 16, page 253.)

San Francisco, Aug. 27, 1852.

President B. Young—Dear Sir: We have an opportunity, which we improve in writing a few lines. We did not think our letter would be from this point; but one does not always know his situation regarding the future.

We left this place for Hong Kong, March 8, and have so soon returned to our starting point. We can truly say, that we had the strongest faith, animated by enjoying much of the Spirit of the Lord, that a good work would be done in that land.

We arrived at Hong Kong, April 27, and began the labor which was before us. We, however, found the situation and condition of that country entirely the reverse of what we expected, from the information we could gather in California. We found about 250 Europeans, or the would-be-nabobs of the world, merchants, officers of the civil governments, no common class, which are found in English colonies in other parts of the world. This class we found almost unapproachable, on account of their wealth and popularity; they look with contempt upon all who are not of the same grade with themselves; also a few lawyers, doctors, and a small sprinkling of missionaries, also of the upper circles, luxuriating upon the proceeds of the cent societies at home, and the miseries of the people in that region.

There are about one thousand soldiers, the most of whom are Irish and Scotch, some English, some blacks from Ceylon. They are closely kept in barracks, having only from five to eight o'clock p. m. for recess. They are so fond of the licensed privileges found among the Chinese women, that they are as corrupt as vicious habits can make them. The balance of the population are made up of four or five grades of Chinese, ranging from the merchants to the coolies, who are the carriers of burthens; also Malays, Lascars, Parsees, Portuguese, Negroes, Tartars, etc., a heterogeneous mass of tongues, manners, customs, and religions.

The other five parts, called free, are of the same stripe, only there are not so many whites. Very few of the Chinese speak anything like good English, and that only so far as trade goes.

The only Europeans and Americans residing at Canton, Amoy, Macao, Ningpoo, Fouchow, Chinchew, vary from 75 to 100 each; at Shanghai, about 250. They are of the same class of aristocracy as Hong Kong, only more so. They are called the most inhospitable people in the world, and from what we have witnessed we know it is true in many respects.

We began to make our business known upon our arrival, and having

the privilege of stopping in an old decayed mansion for a short time, we tried for an opening to preach. Some of the people seemed quite friendly, and wished us success. No house could be obtained. We took to the streets, and there began to teach the principles of the gospel. Some of the people professed to be acquainted with our society in England, and had read our character in the papers; this was revamped and given to the people. This, however, did not discourage us, for we were used to such things. A few of our lectures were very well attended, many stopped to hear us, but soon our congregations dwindled down till not a soul would stop or attend. Not disheartened, we encouraged each other, and continued to preach still (batting the air), and visited the people individually for private teaching as long as one person would hear, distributing our books and pamphlets, for their perusal, trusting in the God of Israel, and claiming the blessings and promises placed upon us, pushing forward to find an opening, to see some one who would hear and feel interested in our message. We visited the Chinese who could speak English. They are generally in the employ of the missionaries or the government, and command high wages. They told us they had no time to talk on religion.

At this time we began to feel, by the spirit, that the way was darkening before us; yet we continued to hope. Our books were returned without a desire to ask a question or answer ours, or thanks for their use.

We looked to the other ports of China; true we had the privilege of visiting them, but what the chance of success? The only safe place was Hong Kong, owing to the revolution spreading through that country, At many of these places, the whites were preparing to leave, or going on board vessels in the harbor, for protection. To go among the Chinese we could not, not being able to speak their language. Thus things continued till we felt that nothing could be done at present. We could neither turn to the right nor left, having scanty means to remain, and no possible resource perceivable for substance. The way opened for us to return to this point, where we could wait the counsel of the Presidency regarding our future movements.

The language is only obtained from a living tongue, as it cannot be expressed in English, owing to the intonations and inflections of the voice in the same word for upon the soud depends the meaning. One word may have from 10 to 30 different meanings; these are given by the tone, the same as in music; and to attempt to write the language, would be to prove Phonography too short at one end. Teachers are not easily obtained who can speak English, and they charge very high, and are under the control of the missionaries. In each district in China there is a different dialect, so that one cannot understand the other; yet they have the same characters. The residents in that land are only there as temporary persons to acquire a fortune—their God is their money—and only remain on commercial business with the nation exchanging each for the products of the country.

The Catholic missionaries, who are mostly of the Asiatic clime, have obtained the language while young; they adopt the manners and customs of the Chinese, shave their head, wear tails, and go among them, and it is said they have some success; the others do nothing. Report says that the rebel party are Christians; how this is, we do not know, as it is contradicted.

The language must be obtained either by study or the power of God, before we can tell them the truths of heaven. How this is to be brought about, is the question which may be asked, and that is the very thing that we would like to know.

Upon our arrival here, we heard of brothers Canfield and Wade

being appointed to operate with us in China. After having consulted together, we have thought to lay the situation of that country before you, and that Brother Hosea Stout should return to the Valley, and will leave in a few days in company with Brother Harvey Green, by way of San Bernardino.

Respectfully we remain your brethren in the gospel,

Hosea Stout,
James Lewis,
Chapman Duncan.

And now we have the pleasing knowledge that the Chinese realm has been opened by the dedication services performed by Elder David O. McKay and his companion, Elder Hugh J. Cannon, on their recent trip around the world. The following account of the dedicatory services has been furnished to *The Magazine,* and we give it exactly as written by Brother Cannon and sent to us:

Elder David O. McKay, of the Council of the Twelve, and President Hugh J. Cannon, of the Liberty Stake of Zion, arrived in Peking, the chief city of China, Saturday evening, January 8, 1921. The horde of ragged and revolting mendicants, grimy porters and insistent jinrikisha men, who fought noisily for possession of us, as we emerged from the station, was not such as to inspire a feeling of affectionate brotherhood. However, we had gone to Peking to do the Lord's will, as nearly as we could ascertain what it was. His inspiration rested upon his servant in charge, and Elder McKay decided that the land should be dedicated and set apart for the preaching of the gospel of the Master.

It seemed most desirable that this should be done on the following day, as that was the only Sabbath we should be in Peking. But where, in the midst of that clamor and confusion, could a suitable spot be found? The city lies on a level, barren plain. There are no forests, and, as far as we know, no groves nor even clumps of trees. We are wholly unfamiliar with the city and had met no one who could enlighten us. If we went outside the surrounding walls, there was reason to believe no secluded spot could be found nor the ever-present crowd of supplicants avoided.

January 9 dawned clear and cold. With no definite goal in mind, we left the hotel and walked through the legation quarter, under the shadow of dear Old Glory, out into what is known as "The Forbidden City," past the crumbling temples reared to a "Unknown God." Directed, as we believe, by a higher Power, we came to a grove of cypress trees, partially surrounded by an old moat, and walked to its extreme northwest corner, then retraced our steps until reaching a tree with di-

vided trunk which had attracted our attention when we first saw it.

"This is the spot," said Elder McKay.

A reposeful peace hovered over the place which seemed already hallowed; one felt that it was almost a profanation to tread thereon with covered head and feet.

Two men were in sight, but they seemed oblivious to our presence and they soon left the grove. There, in the heart of a city with a million inhabitants, we were entirely alone, except for the presence of a divinely sweet and comforting spirit.

An act destined to affect the lives of four hundred and fifty millions of people now living, as well as of millions and perhaps billions yet unborn, calls forth feelings of profound solemnity, and that, too, despite the fact that the vast majority of those affected may die in ignorance of the event.

After a prayer had been offered and the spot dedicated as a place of supplication and for the fulfilment of the object of our visit, Elder David O. McKay, in the authority of the Holy Apostleship, dedicated and set apart the Chinese Realm for the preaching of the gospel of the Lord Jesus Christ, whenever the Church authorities shall deem it advisable to send out missionaries for that purpose. Never was the power of his calling more apparent in his utterances. He blessed the land and its benighted people, and supplicated the Almighty to acknowledge this blessing. He prayed that famine and pestilence might be stayed, that the government might become stable, either through its own initiative or by the intervention of other powers, and that superstition and error, which for ages have enveloped the people, might be discarded, and Truth take their place. He supplicated the Lord to send to this land broad-minded and intelligent men and women, that upon them might rest the spirit of discernment and the power to comprehend the Chinese nature, so that in the souls of this people an appreciation of the glorious gospel might be awakened.

It was such a prayer and blessing as must be recognized in heaven, and though the effects may not be suddenly apparent, they will be none the less real.

And never, perhaps, has there been a land more greatly in need of heavenly aid. One cannot help but feel that if it were not for the watchful and unselfish attitude of the United States, China's national rights would very quickly be invaded. With the largest population of any country in the world, she is wholly impotent, and in addition to her own helplessness, a curse seems to overshadow her. Millions of her people are starving. It is estimated by the committee in charge of the re-

lief work that five dollars will save a life, but the five dollars must come from abroad.

And yet, if this nation would observe one of the simplest of the Lord's commandments, that of the monthly fast, and give the meals thus saved to those in need, the famine problem would be solved. This would furnish two meals daily to each of the fifteen million sufferers.

The cypress tree is a symbol of sorrow and sadness in China, and this cypress grove seemed a peculiarly fitting place in which to invoke the blessing of heaven upon this oppressed and sorrowing people. The accompanying picture shows the tree, and Brother McKay, where the dedicatory prayer was offered.

At Shan-Hai-Kuan, the point at which that wonder of wonders, the great Chinese Wall, meets the sea, and on the frontier of the famine district, we took a picture which we are presenting herewith. Though the morning was bitterly cold, we judged it to be zero weather, some of these people were nearly naked. The shreds and patches which only partially covered their emaciated and shivering bodies might well feel complimented at being called rags.

One contemplates China's past accomplishments with a feeling akin to awe. We respect old age and especially so when, with antiquity, we see achievement; and it is well to remember that this land had a highly developed civilization nearly twenty-five centuries before the Christian Era.

Notwithstanding her pitiably inane condition, we have met some admirable Chinese people, and cherish the sincere hope that at no very distant day the light of the gospel may penetrate the present overwhelming darkness. Though the abject misery we beheld appealed to our tenderest sympathies, gold and silver we could not give, but the door was unlocked for them, through which they may enter into eternal life.

Elder Duncan McAllister reports the fact that there are a number of full-blooded Chinese Latter-day Saints in the Sandwich Islands, one of whom has received his endowments in the Hawaiian Temple. Henry W. Aki is a successful merchant, on Fourth Street, in Honolulu. His wife is a Japanese. They have been sealed in the temple and their children sealed to them.

Five faithful Chinese men and a number of women, received their patriarchal blessings under the hands of Elder McAllister; one of the men is named Afoon, another Ahkin, Charles Ake and wife, these of Honolulu, and Laie; and Joseph Ah Moy San, of Hilo. All of these are earnest Latter-day Saints; some of them were born on the Sandwich Islands.

An interesting story of the Chinese Empire concerns a distinguished party of Chinese philosophers who came to this city some years ago.

Governor Bamberger appointed a committee to entertain the party. Dr. John A. Widtsoe, a member of the committee tells the story about as follows:

Two of the three chief members of the party were former cabinet ministers. One had been a minister of the Chinese empire three times, and the third had just left the post of minister of education to the Chinese republic. The third chief member was the president of one of the leading colleges of China—a graduate of American and European universities. They represented the most prominent, and the wisest classes among the Chinese people.

The party had landed at Vancouver; had gone directly to Boston and Washington, from there direct to Salt Lake City, with a brief stop on the way at a small college where a number of Chinese students were studying. It seemed strange that this distinguished party should single out, in so long a journey, Boston, Washington and Salt Lake City, as the chief and practically the only stopping places. Naturally, in the course of conversation, the motive for this itinerary was sought.

The aged leader of the party, great in position and experience, explained through the interpreter that they were seeking knowledge that could be used to make the old China more progressive, and more on a par with the leading nations of the earth. They felt that through an active, living religion China might be rejuvenated, both in civic and social affairs.

When the suggestion was made that China surely had a great religion founded upon the teachings of Confucius, the answer from the minister came promptly that Confucius was not a religious leader; he was an ethical teacher, and "ethics can not take the place of a vitally living religion, in the salvation of a great nation." It was explained by these distinguished and learned Chinamen that China had tried to win success from ethics alone, but had failed, from education alone, but had failed, and that the progressive leaders of China were convinced that a correct religion was indispensable in working out a satisfactory future for the Chinese people.

When they were again pressed to explain their choice of stopping places in the United States, the head of the party declared that in Washington they had paid their official respects to the Government of the United States, and had conferred with the Chinese representatives, and that in Boston they had made certain observations of great importance. As for Salt Lake City, "Is not Utah, the only state, save Massachusetts, that was founded

through religious motives? We wanted to see what had been done in this State, so founded, in the hope that some of the principles so successful here, might be incorporated into the new religion of China." There was little need of further questioning.

When the party reached the Temple square, and the Sea-gull monument met the gaze, the young interpreter explained that the Chinese were very familiar with the story of the sea gulls. Some of their early travelers had heard the story, and found it so delightful that they had carried the story home, and it was in every Chinese boy's school book. In connection with this story, our General Secretary, Mrs. Amy Brown Lyman, relates an incident which is interesting. She says that during the years when she taught in the public schools, in 1897, the story of the sea-gulls was published in pamphlet form and distributed to the children by Miss Horton, who was very public-spirited and anxious for the children to have the traditions of their own state. It may be that one of these copies fell into the hands of a Chinese visitor, although the Chinese Prince spoke as if they long ago had the story of the sea-gulls.

Latter-day Saints realize that there are but few nations left, now that China has opened her doors, in which the gospel must be preached, before the end shall come; perhaps only Russia, Egypt, and the Congo regions of dark Africa. How glorious are the prospects for the Latter-day Saint who lives his religion and observes the signs of the times.

JAPANESE MISSION.

In this connection, it is most interesting to know that the Japanese mission, which was opened just twenty years ago, by our present prophet, seer, and revelator, Heber J. Grant, has been maintained in that kingdom from that day to this, with measurable success.

The readers of *The Magazine* will be interested to read some hitherto unpublished items concerning the dedication of the Land of Japan, by President Grant and his companions.

President Grant, and elders Alma O. Taylor, Horace Ensign and Louis Kelsch, left Utah, July 24, 1901. They arrived in Yokohama, Japan, August 12, 1901. Going out to secure rooms, they found to their surprise a great prejudice had been worked up concerning them through the English-Japanese press and the efforts of ministers and missionaries there. It was difficult indeed to find rooms. They visited the widow of the famous actor, George Pauncefort, and were cordially received; and finally were located in a small lodging-house on the bluff surrounding the city. The Tokio papers were cordially opened to President Grant, and some remarkable articles appeared there, over his sig-

nature. His memorial greeting, which he addressed to the people of Japan, is full of the spirit of the Lord, and of the mission which he was sent to accomplish.

On the first of September, 1901, the Land of Japan was dedicated by President Heber J. Grant, and the following description of that glorious event is taken from journals of the clerk of that mission, Elder Alma O. Taylor.

Brother Taylor thus eloquently describes the evening of the day before the dedicatory services:

After supper we sat out in the garden together, talking over the future and the problems which it presented. It was a beautiful moonlight evening, and there came a gentle breeze from off the ocean that filled the air with freshness most delightful, as we looked from our elevated position out over the city. Below we could see thousands of flickering lights which burned as if in rivalry to the starry brightness of the sky. Among the quivering branches of the trees the "katy-dids" were singing with buzzing harmony their evening songs, and upon our ears there fell the occasional cry of a blind beggar as he wandered through the streets below in search of alms. In the distance there arose the assuring sound of the night watchman's signal, which, as he came nearer, grew louder and louder, then died away again as he passed along his beat. As we sat there drinking in the beauty of the surroundings, our hearts were filled with tranquility. Our minds wandered back to the scenes of the past; and our hopes hastened on to view the events of the future. We thought of home, with its familiar faces, its joys, its sorrows, and all its endearing features, but as the longing to be back again amid those scenes crept over us, the path of duty appeared before our eyes. And as we looked along its course, beholding in the distance the glorious future to which it led, the pleasures, joys, and brightness of all that we had left behind, faded from before the contemplation of that coming day when our hearts would be made glad in the salvation of the souls of men. Indeed, the happiness of the past became as the darkness of night which flees from the light and glory of the day.

We went to our rooms and poured out our souls to God, expressing the thanks which we felt for his blessings and mercy. To the sweet strain of music, which came from a neighboring house, we dropped off to sleep, and in slumber bade farewell to the month of August, and welcomed the dawn of September's morn. (From August 31, Alma O. Taylor's Journal.)

Outline for a prayer meeting held in the woods near Yokohama, Sunday, September 1, 1901, by Apostle Heber J. Grant and his companion missionaries, Elders Louis A. Kelsch, Horace S. Ensign and Alma O. Taylor. Taken from the journal of Elder Alma O. Taylor:

This being fast day we ate no breakfast, but went out into the woods about eleven o'clock to hold a prayer meeting. After about a twenty minutes' walk from our rooms, we came to a secluded spot in a small grove situated on the South slope of one of the rolling hills lying to the south of Yokohama, and about

mid-way between the foreign residences on the Bluff and the bay.

Sitting down in a circle on the ground, we opened our meeting by singing, "We thank thee, O God, for a prophet." Brother Grant offered the opening prayer which was followed with another prayer by Brother Kelsch. Sang, "Now let us rejoice in the day of salvation," after which Brother Ensign continued in prayer, and without changing from our kneeling position our supplication was continued, myself being mouth. The principal features of our prayers were expressions of thanksgiving and praise to God; invocations for strength to perform the duties that rested upon us as missionaries in this land; and also that the Spirit of God would rest upon Apostle Grant to the extent that he would be able to offer up an acceptable dedicatory prayer: for the main object of our going into the woods was to dedicate this land unto the Lord for the proclamation of the gospel. After the four prayers had been offered up, we sang, "Come, come, ye Saints." We again knelt in a circle, and Brother Grant offered up the dedicatory prayer.

His tongue was loosed and the Spirit rested mightily upon him; so much so that we felt the angels of God were near, for our hearts burned within us as the words fell from his lips. I never experienced such a peaceful influence or heard such a powerful prayer before. Every word penetrated into my very bones, and I could have wept for joy. The following is an outline of the prayer, as I remember it:

(a) An appeal unto the Lord to hear the words that would be uttered.

(b) An expression of thanks for the preservation of our lives; for the testimony of the gospel which we had in our hearts; and for the great blessing of being considered worthy, in the eyes of the Prophet of the Lord, to go as messengers of life and salvation unto a people who had never heard the gospel.

(c) An entreaty for the forgiveness of our sins.

(d) Dedication of the land for the proclamation of the truth, and for the bringing to pass of the purposes of the Lord concerning the gathering of Israel and the establishment of righteousness upon the earth.

(e) By the power of the Priesthood and in the name of Jesus, Satan was commanded to release his hold upon the minds of the people, and rebuked in his efforts to overcome the work of the Lord in this land.

(f) Words of praise unto God for preserving the people of Japan from the power of the Great and Abominable Church, and that he had blessed the Japanese with sufficient knowledge to see the shallowness of the man-made Christianity which was sought to be introduced among them.

(g) Petitioned the Lord to touch the hearts of the people, that they might know that we were men of virtue, honor, and devotion, and that we had come among them to do them good; that their minds might be directed into channels of religious thought, and their hearts prepared to recognize the truth when it was declared unto them, being even as sheep, quick to recognize the voice of the shepherd.

(h) Thanks for the talents with which we had been blessed and a dedication of them to the work of the Lord.

(i) A request that we be endowed with every qualification needed in opening up this mission.

(j) A prayer for the Church and the Priesthood.

(k) A personal mention of the goodness of the Lord in preserving the life of Apostle Grant during the severe attack of sickness which he had been called upon to pass through some years ago; when he was given up to die by nearly all his friends. He felt that the Lord had restored him to come upon this mission.

(l) Thanks for the companions which he had. For the integrity of Brother Kelsch, who had been in the mission field for the past ten years, but was willing to come to this land and continue his labors for the salvation of souls; for the ready heart of Brother Ensign in responding cherfully to the call to go out and preach the gospel, in spite of the fact that he had but lately returned from a mission to Colorado; and for his youthful companion, "even Alma," who in spite of his youth had been favored of the Lord with much intelligence and knowledge, and a love for the truth which caused him to accept joyfully the call to come to this land and devote himself to the spread of truth. He asked his heavenly Father to continue in blessing me with further knowledge and power to use the same in righteousness, that I might become as Alma of old, full of the Spirit, and powerful in the Word of God.

(m) Words of gratitude for the love that we had for each other and the unity which existed among us.

(n) A request that the Three Nephites would visit us and assist us in our work.

(o) Spoke of the righteousness of Lehi and of the great faith of Nephi in doing whatsoever the Lord commanded him. Also spoke of those, who, because of iniquity, had been cut off from among the Nephites and cursed with a dark skin, like unto the Lamanites, the blood of Lehi and Nephi had been transmitted unto the people of this land, many of whom have the features and manners of the American Indians. Asked the Lord that if this were true, that he would not forget the integrity of his servants Lehi and Nephi, and would verify the promises made unto them

GROUP OF JAPANESE MISSION

1, President Heber J. Grant; 2, Horace Ensign; 3, Alma O. Taylor; 4, Erastus L. Jarvis; 5, John W. Slater; 6, Fred. A. Caine; 7, Sanford W. Hedges; 8, Joseph F. Featherstone; 9, Augusta W. Grant; 10, Maimie W. Ensign; 11, Mrs. Jos. F. Featherstone; 12, Mary Grant (Judd).

concerning their descendants in the last days, upon this people, for we felt that they were a worthy nation.

After this dedicatory prayer had been offered up, we sang, "The time is far spent." Following this, Brother Grant read the prayer offered by Apostle Orson Hyde, when upon the Mt. of Olives, dedicating the land of Palestine for the gathering and future home of the Jews. Brothers Grant, Kelsch, Ensign, and myself, spoke in the order named; expressing the feelings of our hearts, and telling of our love for each other and our earnest desires and determination to labor with all the zeal which we possessed for the success of the work of the Lord in this land. We then sang, "O my Father." Before dismissing we considered the advisibility of separating into twos and going into the interior of the country. We all seemed favorable to this movement. Closing song, "God moves in a mysterious way." Benediction was offered by Brother Ensign.

It is noticeable that the consecration of both lands took place under the branches of a tree, as will be seen from our illustrations.

President Grant performed a wonderful labor in the Japanese kingdom. He not only had charge of the introduction of the gospel itself, but established a Sunday school, a Mutual Improvement Association, and has lived to see the "Book of Mormon" translated into Japanese, through the labors of his gifted young associates, Elders Alma O. Taylor and Frederic M. Cain.

EUROPEAN AND NEAR-EAST RELIEF FUND.

The Church of Jesus Christ of Latter-day Saints is composed of as whole hearted and generous a people as, perhaps, ever lived upon this earth. When a call comes from the President of the Church to build a temple, or, for contributions in the name of sweet charity, the response is immediate and worth while, so that the wonderful showing made by the recent donations for the European and Near-East Relief Funds are not surprising to us, though they may be to those who know not of us.

Mrs. Annie Wells Cannon, was appointed chairman of the European Relief Fund for this state by Herbert Hoover and she carried forward her work to successful conclusion, with the aid of her excellent committee and her brilliant young executive seretary, Mrs. Margaret C. Pickering. Mrs. Cannon was the only woman state chairman for this fund, and the "Mormon" people were the most liberal as a Church, both of which facts are commendable and unusual in the eyes of the world.

Utah raised a total of $89,135.55 for the benefit of the European Relief Fund. This amount exceeded Utah's quota. The campaign expenses were $1,561.15, for salaries, printing, postage, etc. The Near-East Relief Fund was directed by Ex-Governor John C. Cutler, and was gathered for the starving children of Armenia and nearby provinces. While the European Fund was collected under Mrs. Cannon and is intended for the suffering peoples of Europe proper, Austria, Hungary, Poland, etc.

The special fast day called by the first presidency, is mentioned by Mrs. Cannon as a great factor in the success of the movement. The Church gathered altogether the generous sum of $109,834.42 which was collected entirely by the bishops free of any cost whatever, under the direction of the Presiding Bishop's office and was variously divided amongst our own European poor and the European and Near-East Relief Funds, as is shown later. The Primary Association did a remarkable work in collecting from the little children, $4,200, while the Red Cross chapters and other public interests did some good work along these lines.

Mr. Hoover who has charge of the European Relief Fund sent a telegram to President Heber J. Grant of appreciation of the work done by our people.

The amount of $109,834.42 which was collected by the Church was distributed as follows:

$5,516.21, which was collected in Canada, Mexico and in the Missions, was sent to President George Albert Smith, to be used for the poor and distressed Latter-day Saints in the European missions.

$30,000 was given directly to the Near-East Relief Fund through the Treasurer, John C. Cutler.

$6,000 was sent to the Latter-day Saint poor in Armenia.

The Utah European fund received also the miscellaneous collections aggregating $4,830.02, making that fund, $81,886.44, out of which there was $36,000 deducted leaving a balance of $45,886.44.

The donations from Arizona, Colorado, Idaho, Nevada, New Mexico, Oregon, Wyoming, were sent to the General European Relief Fund, for credit on account of each state, which amounted to $22,431.77; totalling $109,834.42 gathered and disbursed by the Church through the agencies named above. Mrs. Cannon is to be congratulated on her own successful association with this great charitable outpouring; while President Heber J. Grant, the bishops, and the people generally, may rest happy in the knowledge of a good work, well and swiftly accomplished.

Sarah Uses Tact

Bessie Van Wagenen

During the first year of their married life, John and Sarah Moore had planned and built the "Dovecote," their future home. A beautiful, low-rambling, white house, shining like a jewel in its setting of trees and beautiful shrubs and flowers with wide lawns extending from all sides of the house. This was to be their home for life, John had declared, and, as they planned every detail from the greatest to the least, they looked forward to the time when sturdy sons and beautiful daughters would fill their home and builded accordingly.

After fifteen years John began to wonder if fate had made a joke of him, with Sarah and the "Dovecote" included. Not one babe had come to gladden their home.

Everyone in the neighborhood knew Sarah's love for babies, and therefore Sarah it was who was always called upon to help the Old Bishop Dan usher many new little lives into the world, and the grateful mothers would tell each other what a splendid hand Sarah was with babies for never having one of her own to practice on.

Not one of them knew what aching longing, gripped Sarah's heart, after she washed and dressed each tiny body and placed it in the proud mother's arms! Not one guessed what grief possessed her, as the tiny rose-bud lip nestled to the mother's breast. No one but the dear God saw the heart-rending tears shed in the privacy of her own room.

I said no one, but there was one who was beginning to suspect Sarah's secret and that was Old Bishop Dan, as the villagers lovingly called him. He happened to notice Sarah's face as she was bending over the lusty Jones baby, the newest arrival in the village. It was a revelation of all the hopeless longing that filled her soul. Sarah glanced up and caught the Bishop's questioning look and for the first time in fifteen years gave expression to her bitterness.

"It just isn't fair, Bishop," she burst out, babies should be divided more equally. Now here, for instance, is the eighth baby for the Jones' family and they can support about half that number and feed and clothe them right. Look at the thousands of children in the world today, dying for want of care, and I am denied even one child! Do you call that fair?"

Bishop Dan placed his hand gently on Sarah's arm, "That's just it, Sarah," he said gently, "that's just the point. There are

hundreds of babies within a day's ride from here that need mothers. Now, why don't you and John adopt one. You could easily support and care for a dozen children. Why not at least give one a chance."

"I have thought of that very often," Sarah answered quickly, "but there is John to consider. I have suggested adopting a little one, have pleaded with him, in fact, but he gives always the same answer, 'If the Lord sees fit to deny me fatherhood, I will not father someone else's child.' It always makes him so cranky and cross I have stopped urging him."

The Bishop's eyes sharpened. He dearly loved an argument, and he had been a dear friend of John's for years.

"Answer me this, Sarah, why does John Moore keep every stray dog and cat that's dropped at his gate? Why does he take every tramp in and feed him? You don't need to answer me, I know something about human nature, and I know some few things about John Moore. It's because his heart is too tender to kill the animals, and too full of love for his fellow men to turn one adrift with an empty stomach. No; don't tell me that John Moore would turn away a helpless child. No sir-ee; he might not go hunting for a stray baby, but I'll bet a penny to a doughnut he wouldn't turn one away if he found one on his door step. A little tact, Sarah, bridges many a difficulty."

Sarah gasped. This had been her secret longing for years. Next best to having a babe of her own, would be to have one placed on her door step.

She spoke hopefully, breathlessly, "Do you think, Bishop, such a thing could be brought about? O! it would make me the happiest woman in the world."

"Why not? I am sometimes asked to find homes for motherless babes. Now, why not some night bring one out to you folks?"

The Bishop was pressing the point, and Sarah's denied motherhood was asserting itself. She and old Bishop Dan were soon in a deep conspiracy against one John Moore.

It was a blustery March evening; Sarah had gone to her mother's for a couple of hours, and John sat reading before the cozy fire. A low wail interrupted his reading. John listened. It came again, clearer, this time, between lulls of the wind.

"Another cat. It's getting to be an imposition the way people drop their cats here. This makes about twelve." John was grumbling to himself. "It can stay out there and be darned; not another cat comes on this place."

The wail increased steadily in volume until John could stand it no longer. "I'll let the thing in for tonight and pack it off again in the morning," he thought.

He arose and opened the door. There on the step was a dry goods box covered with an old shawl.

"Huh, a whole family of cats by special delivery," he snorted.

It was no family of cats that greeted John's gaze as he drew back the shawl, but a very pink, very bright-eyed baby.

The bright light started the babe to crying again. John began carefully to extract it from the box, holding his breath, meanwhile, for fear of dropping the little one.

The baby cried louder and still louder, and John held it tighter and tighter. As it continued to cry, John began to walk about the room. The faster he walked the louder baby cried, until poor John was nearly frantic.

He tried clucking, whistling, singing and snapping his fingers, but the cries became shrieks.

John had thought wildly of deserting the house, baby and everything, when his eyes happened to light on the family *Medical Adviser,* old Dr. Gunn's book.

Somehow, he managed to balance the baby in one arm while he turned the leaves frantically back and forth in search of symptoms. He was certain, by this time, that the baby was dying by inches. Finally he came to the words "feed modified cows milk." Of course, why in the world hadn't he thought of that! Any lunatic would know a baby needed milk, he grumbled to himself.

Still balancing the now sobbing baby in one arm, he gingerly went to Sarah's shiny pantry, dipped into a pan of milk, got safely back to the stove without dropping the baby or spilling the milk. When the milk was nicely warmed, weakened with hot water and sweetened a trifle, he began to feed the baby, who after the first few spoonfuls began to manifest its satisfaction by a series of grunts, gurgles and wiggles. Finally, after an hour's hard work on the part of John, baby graciously permitted John to sit down; and there Sarah found the two when she came in later, John in the big rocker, and baby nestled in his arms, one tiny hand gripping the man's big finger.

"Sh! Sh!" he warned, as she opened the door, "For heaven's sake, woman, can't you see we've got a baby? And I've walked the floor for two solid hours with it," he added accusingly.

"A baby!" Sarah demonstrated her histrionic ability as she acted her complete surprise during John's recital of the events of the evening.

"Well, it's too late to do anything tonight, but in the morning we can call up the police and send it to the Orphan's Home," said John.

Sarah's heart was beating fast as she watched John's face

and she replied, "We don't want a baby. We could never care for one."

John's face looked like a thunder cloud. "Sarah Moore," he burst forth, "I am ashamed that a wife of mine hasn't more charity in her heart for God's children. Keep this child? I guess we will. You can just make up your mind to that."

"Sarah looked very humble. "Of course, dear, if you say so," she answered meekly. "I'd love to, myself, but we know so little about babies."

"I know a lot and can learn more," boasted John Moore. "If we have good luck raising this one we'll adopt some more. Er-er-Sarah, do you suppose it's a girl?" Sarah gravely nodded. "Because I would like her called Eudora, I just read tonight that Eudora means a gift from God."

A few days later, Sarah Moore met the Bishop. They shook hands gravely, though their eyes smiled.

"A little tact, Sarah." Bishop Dan informed her gravely, "a little tact does wonderful things."

The Moores have three adopted babies now, and the end is not yet in sight.

There are Times

By Helen Kimball Orgill.

There are times, with weary spirit,
Fain I'd cleave into the sky,
Spanning all the hours of waiting,
Pass the long years rolling by.

I would hasten to the haven
Where my Maker reigns supreme,
Where the fair, elysian flowers
Beautify both field and stream.

How I thrill to think of meeting,
In this land where I have soared,
My kind, heavenly Sire, my Father—
Whom my spirit e'er adored.

And the images of loved ones
Who have left me long ago,
Shine upon my mental vision
With a bright, celestial glow.

But, ah me! I must press onward,
And by faith walk day by day,
'Till I'm welcomed by my Savior
To that home across the way.

"From Zion to Jerusalem"

So many things are happening in the interesting country, Palestine, that it is difficult to keep pace with the rushing news from there.

From the mass of information, we glean the following items:

The mandatory assumes the responsibility of seeing that no Palestine territory shall be ceded, leased or otherwise subjected to any foreign power; that Jewish immigration shall be facilitated; that the civil and religious rights of all the inhabitants, irrespective of race or religion, shall be safeguarded, and that there be no discrimination against the nationals of any states, members of the league of nations.

Responsibility for taxation, commerce and navigation is vested in the mandatory. It is also provided that a land system be introduced to promote close settlement of the land and its intensive cultivation.

All responsibility in connection with the holy places, religious buildings and their sites are assumed by Great Britain. English, Hebrew and Arabic are to be the official languages of the country.

The Palestine administration, it is provided, may organize on a voluntary basis the necessary forces for the preservation of the peace and order and defense of the country, subject to the supervision of the mandatory.

An appropriate Jewish agency, it is stipulated, shall be recognized as a public body, advisory to and cooperative with the administration in economic, social and other matters, and the Zionist organization, as it is now constituted, is so recognized.

The mandatory is to adhere to the existing conventions regarding the traffic in slaves, ammunition and drugs, and as to commercial equality and freedom of transit and communication.

Disputes under the mandate provisions not settled by negotiations, are to be submitted to the permanent court of international justice established by the league of nations.

Great Britain is to make an annual report to the league of nations council on the measures taken during the year.

New York, Feb. 20.—A committee of twenty-five leading Jewish business men, representing diverse industries in the United States, will make a six weeks' tour of Poland, Austria and other war-devastated areas this summer. Louis Marshall,

chairman of the American Jewish relief committee, announced here today.

The tour, approved by the committee, will be "for the purpose of formulating a sound program which will result in permanent benefit to the Jewish population of the sections visited," Mr. Marshall added. Each member of the commission will place himself at the disposal of the government in the stricken district.

Plans to raise $14,000,000 in the United States this year to carry on reconstruction and emergency relief among Jewish war sufferers have been adopted by the committee.

Sir Herbert Samuel announced that the Palestine Administration has abolished the tobacco monopoly which has been maintained in Palestine for many years, says a Jerusalem dispatch. The tobacco industry was monopolized by a French concern on the basis of certain special privileges granted by the Turkish Government many years ago.

The orange and lemon yield in Jericho is nearly double that of last year, says a Palestine dispatch. About one quarter of the land at Jericho is already under plow, and the local water canals have been repaired and cleaned.

Jewish labor is replacing the Arab labor which was almost exclusively used in Lower Galilee. The colonists of Yavniel and Milhamia are using Jews, and the colony of Mesha entrusted the watch to Jewish watchmen.

Everyone in Palestine has been advised to take a daily dose of quinine to ward off a malaria epidemic.

The municipality of Jerusalem has decided to float a loan of £30,000 to provide the city with an adequate electric lighting system.

There is talk of building a garden city outside of Jerusalem at Talpioth, a hillside at some distance from the Jaffa gate.

Telephones have been installed in most of the business houses and public institutions in Haifa, and installations are being made in a number of places in Jaffa.

Notes from the Field

By Amy Brown Lyman

RELIEF SOCIETY DISTRICT TEACHING

Morgan Stake

At the union meeting held in December, the following instructions were given to the Relief Society teachers, by the stake officers: Successful teaching is one of the most important matters that can claim the attention of Relief Society teachers. As a rule, the societies that have the live, wide-awake, intelligent teachers are in the front ranks in their activities. Sacrament meetings as well as Relief Society meetings are better attended, and there is a good feeling among the members. Teaching well done is worth while and is its own reward. Don't put off until tomorrow the teaching that should be done today. Don't talk about the weather or gossip about the neighbors. Don't try to teach without the Spirit of the Lord to guide you. Don't talk about sacred things, or those holding positions of trust in the Church, in a manner that will create doubt and skepticism in the minds of the people. The gospel will shed bright rays of light and hope on every circumstance and situation in life. Always seek divine assistance in the performance of duty. The topic assigned for Relief Society teachers for January and February was "Prayer." (It is natural to pray; the inclination to do so is born in all men.) 1. Family prayers; 2. Secret prayers; 3. Set forms of prayer finally become empty sentences and should be avoided; 4. In prayer, ask for the things really needed; e. g., Lord's prayer.

South Davis Stake

At the meeting of the stake and local officers' meeting held in January, the work of the Relief Society teacher was featured, and the problems of Relief Society teachers discussed as follows: 1. The call of the Relief Society teachers and what it means. 2. What is the usual preparation of the Relief Society teacher? 3. What influence does the Relief Society teacher carry into the home? 4. After our visit, do we as Relief Society teachers feel satisfied with our efforts? 5. If a Relief Society teacher is not satisfied with her efforts, where is the fault? 6. If a Relief Society teacher's efforts are not satisfactory, how may the difficulty be overcome? 7. How shall we estimate the labors of the Relief Society teachers? The fol-

lowing outline for the year, in printed form, was given to each of the Relief Society teachers in the stake: Responsibilities of teachers: A worth-while message, given in the spirit of prayer and love for every home. February—Patience. 1st Romans, 15:1-8. Discuss a problem wherein patience has been glorified. March—Obedience. *Gospel Doctrine,* pages 129, 263, 272, by Joseph F. Smith. April—Prayer. Prayer is the soul's sincere desire, uttered or unexpressed; *S. S. Song Book.* How to pray; *Gospel Doctrine,* pp. 375-281. May—Faith. James 5:14-15; Doc. and Cov. June—Word of Wisdom. Doc. and Cov. 89. *Vitality of Mormonism,* page 214. Gospel Doctrine, p. 300. September—Charity. *Gospel Doctrine,* p. 294; 1 Cor. 13. "Among the pitfalls in our way, the best of us walk blindly, so let's beware, watch and pray, and judge each other kindly." October—Duty. Duties to man. Doc. and Cov. Sec. 68:25 to end of chapter. *Gospel Doctrine,* page 187. November—Our Children. *Gospel Doctrine,* pages 353, 365, 371, 369, 366 and 355. December—Gratitude. That man may last, but never lives, who much receives, but never gives; whom none can love, whom none can thank, creation's blot, creation's blank. *Gospel Doctrine,* pages 328 to 330. Read, The Lord is my Light. *S. S. Song Book,* page 121.

Fremont Stake

A letter has just been received from the secretary of the Fremont stake, giving the following very interesting account of a little play given at a recent union meeting held in this stake: "We are making a special effort to make the work of our Relief Society teachers more efficient, and in order to show them more effectively the proper way to do real teaching, we presented a little play showing the three types of teachers. The first set of teachers who came in showed the gossips, who have no special subjects to talk about but are ready to talk of anything that happens to present itself to their minds. The lady visited had a boy with a bad case of tonsilitis and she was very much worried over his condition. So the time was chiefly spent in talking about tonsilitis and its bad effects; how dangerous it is in a great many cases to have the tonsils removed. These teachers did, however, invite the mother to Relief Society meetings, and told her about the lessons and teachers. Then they gave a full explanation of the teachers book and its uses. This set was followed by the indifferent type who come unprepared to do or give anything. They knew nothing about the Relief Society meetings, because they seldom attend. They subscribed for the *Magazine,* but had not time to read it, and could not therefore tell what the lessons would be during the month. In fact, they

just made a little call so that they could hand in their report, as their president had called for a 100 per cent teachers' report. The last pair were the Ideal Teachers who came spiritually prepared to teach. They were cheerful and tactful as well as humble. When they were asked anything regarding Relief Society work they were prepared to answer and tell all about the beauties of Relief Society work. They told about the subjects for lesson work, the teachers, the Relief Society *Magazine,* and the many things it publishes that are helpful to mothers. Then, when the opportune time came, they presented their subject, Faith, and discussed with their hostess the need of faith in God, faith in ourselves, and faith in our fellowmen. They gave the little mother on whom they called something to think about during the coming weeks and had also given her a desire to attend Relief Society meetings and to have the teachers call again."

Annual Membership Dues

Among the early stakes to send in 100 per cent annual membership dues were: Benson stake, Ogden stake, and the new Garfield stake.

Bear River Stake

At the close of last year, the Bear River stake made an excursion to the Logan temple, with 97 Relief Society women. Two hundred eighty women, who could not attend, each contributed fifty cents for temple purposes, which totaled $140.

Nebo Stake

At the annual Relief Society stake conference, held at the close of the year in Spanish Fork, there were 500 members in attendance. This response on the part of the Relief Society women was only equalled by the enthusiasm of the stake officers, who had prepared a spiritual feast for those who came. It is the custom in this stake for the Relief Society workers to visit the County Infirmary frequently. The Christmas visit this year was made the Thursday before Christmas, when an excellent program was given to the inmates of the infirmary and delicious refreshments served. It was hard to tell who enjoyed this visit most, the officers of the Relief Society or those who were the recipients of this thoughtful attention. The Christmas Seal Sale in Nebo stake amounted to $141. The success of the sale was due largely to the energetic work of Mrs. Julia Hancock, a member of the stake board who acted as chairman.

European Mission

At the annual celebration of the organization of the Relief Society, held in Dresden last December, there were 500 women

present. Two hundred of these are members of the organization, and the rest were visitors and investigators.

Northern States Mission

In a letter from Miss Bertha Thurgood, a missionary, we learn of the great interest which is taken by the missionary girls in the Relief Society work in the mission, where they are not only called upon to teach and instruct, but where they are often asked to preside over the Relief Society branches. Miss Thurgood says that the beautiful Christmas entertainment given at the Mission House, in Chicago, by President and Mrs. Winslow Smith for the missionary boys and girls was one of the real joys of the winter. Forty missionaries were gathered at the home where the real Christmas spirit of love and good will permeated the whole gathering.

Union Stake

Since the Union stake conference, which was held in September, the stake board members have visited all of the wards in the stake except one, holding conferences and giving instructions in the various phases of Relief Society work. As a result of this work, the wards report an increase in interest and attendance and have expressed the wish that branch conferences might be held every three months. Stake board meetings are held weekly, when business matters and policies of the organization are discussed.

Japanese Mission

In a letter from President Joseph H. Stimpson we learn that there are no Relief Society organizations as yet in the Japanese mission. They have one organization, however, taken care of by the native members, which they call the Mutual Improvement Association, and while it does not follow the work as outlined by that organization at home, it takes in all of the members of the Church, old and young.

Star Valley Stake

Although the wards in this stake are widely scattered, a stake and local officers' meeting, or union meeting, is held regularly each month in connection with the stake priesthood meeting. Some of the ward officers live a distance of twenty-seven miles from Afton, where these meetings are held, and in the winter, when the snow is always deep and the weather very disagreeable, Relief Society officers face many hardships in order to attend, and yet the attendance is nearly as good in winter as it is in summer. Although this stake is isolated, being fifty

miles off the railroad, still the Relief Society women feel that they are up to date in their work and they rejoice in the fact that all of the members are loyal to the Relief Society cause and are enthusiastic in their efforts. At the last union meeting the Relief Society stake board served luncheon to one hundred thirty ward officers with a few members of the priesthood. A very pleasant hour was thus spent socially. The stake board meetings are held monthly, the Wednesday prior to the union meeting, when stake problems are discussed and preparation made for the stake and local officers' meeting.

Eastern States Mission

In 1920 a number of reorganizations took place in the branches of the Eastern States mission. At these reorganizations, Relief Society presidents were appointed as follows: Scranton, Pennsylvania, president, Afton Allred; Brooklyn, New York, president, Sarah A. McCune; New Haven, Connecticut, president, Rhey Sulham; Philadelphia, Pa., president, Carry Obendorfer; New Bedford, Mass., president, Hilda Roberts; Fairmont, W. Va., president, May Sloter; New York, N. Y., president, Stella Paul Bradford; Huntington, W. Va., president, Arena Ferrel; Scranton, Pa., president, Mary Montgomery. On the 22nd of September a Relief Society was organized in Fairview, with Mrs. Mollie Stoops as president.

Sevier Stake

On Sunday, January 30, in a general priesthood meeting held in Richfield, Sevier stake was divided into three stakes as follows: Sevier, comprising Richfield, Glenwood, Venice, Burrville and Koosharem; South Sevier, comprising Monroe, Annabella, Inverury, Elsinore, Joseph, Sevier, and Marysvale; North Sevier, comprising Sigurd, Vermillion, Aurora, Salina and Redmond. At a special conference held in Salina, on the afternoon of January 30, Mrs. Minnis S. Dastrup was sustained as Relief Society president of North Sevier stake, with Elizabeth Thalman, first counselor, and Lydia Z. Cowley, stake secretary, second counselor to be selected later. At a special conference, held in Monroe on the afternoon of January 30, Mrs. Matilda B. Ross, of Joseph, was sustained as Relief Society president of the South Sevier stake, with Laura Murray, first counselor, and Matilda B. Parker, second counselor. Mrs. Lily B. Gledhill was retained as president of the Sevier stake.

Notes

Mrs. Lydia Harris White, of Beaver, is another of our lovely aged women, who knew the Prophet Joseph Smith, and

who tells wonderful and interesting stories, concerning the old days in Nauvoo. She is hale and hearty, at her home in Beaver, and we congratulate her.

The gospel makes for longevity and happy living, from all accounts. Bishop William Wood of the Twenty-fourth Ward, has a mother now in the hospital to mend a dislocated hip, which resulted from a recent fall. She is ninety-six years old; still active and bright, and has been in the Church over one half of a century.

Juarez Stake

Through an oversight, in the January *Magazine,* there was a statement that stake conferences and conventions had been held in all stakes during 1920, except Juarez. The fact of the matter is that both a stake conference and a very successful stake leadership institute were held in Juarez stake. The idea intended to be conveyed in the note was that the General Board members had visited all the stakes except Juarez. This department offers apology for this oversight.

THE ROCKY MOUNTAINS

Vera Lee Kearl

The Rocky mountains grey and old
With canyon, cliff, and valley,
And towering peaks rugged and bold
Hidden by snows that dally;

The flowering shrub, the spicy pine
And nook for happy lovers;
The frothing streams, a joyful find
Of rainbow trout and flowers;

The talking brooks, the rustling trees,
And dancing perfumed flowers—
Fling joy and laughter in the breeze
From nooks and crooks and bowers.

The cloudless blue of Heaven's dome
O'er all God's work is shining,
From snow-clad peak to cabin home
There is not one a-pining.

"Tell you what you do," advised the man after critically examining the rent; "I have an old valve here which is just the thing to fix the tire. However, they worked for several hours before the rent was repaired. Thanking his benefactor, Walter mounted his wheel and was off. He had gone but a few blocks, however, when the tire went flat again.

"Guess I'll have to 'hoof it,'" he muttered despondently. "I'll take the towpath, as it will be shorter and not so dusty," he decided.

How hot it was! Not a breath stirred. Towering, silvery white clouds in the west presaged a thunder-storm. Walter pitied the poor, patient mules as they tugged steadily on the great cables, moving all too slowly the ponderous canal boats.

Upon coming to Bemis Heights, he rested a while, and then decided to take the electric car to Mechanicville. Going into the village grocery, he inquired the fare to Mechanicville. His countenance fell at the reply, "Thirty cents," for he had but twenty-three cents in his pocket.

"Mister," he said, addressing the storekeeper, "I left Sandy Hill this morning on my wheel to get to work in a bank in Troy. My tire blew out, and I've been in Schuylerville all morning trying to fix it. I couldn't get it fixed, so started out on foot. I am anxious to get to Mechanicville where I might be able to catch a wagon the rest of the way. I've got only twenty-three cents with me. Will you lend me the other seven cents until I can come this way again?"

"To be sure I will, young man. Anyone who starts out to walk that distance deserves help. Here you are, and I hope you make it all right. Have you had anything to eat since morning?"

"No, sir."

"Well, then, here is a bag of cookies I'll give you."

"Thank you, sir, and you may be sure I'll not forget your kindness," said Walter feelingly, as he was really hungry.

"Is this the first time you've been in the Heights?" inquired the groceryman.

"No, sir; I was here with my parents when I was a year old. We stayed at Sheldon's."

"Is that so? Now, I knew the Sheldons well; they were my customers up until a few years ago, when they moved to Schenectady. Now, what might your name be?"

"Walter Nelson."

"Walter Nelson?" repeated the man in surprise. "Your father's name was Joe? Why I knew him well, and your mother, too. They both were—"

"There's the car now," interrupted Walter. "Goodby, sir; I'll stop by here again," he assured, as he hurried away.

With a sigh of relief, he hoisted his wheel onto the rear of the car and seated himself. The car had proceeded about a quarter of a mile when the conductor came along. With perfect assurance, Walter handed him the fare.

"That your wheel?" asked the conductor gruffly.

"Yes, sir."

"Twenty-five cents extra," he demanded.

Walter's heart nearly stopped beating. "Mister, I had an accident with my wheel and am a long way from home. Can't you let the bicycle go free?"

"What do you think this is, an express car?" snorted the unfeeling trainman.

"I haven't any more money, sir."

"Then you'll have to get off. Here's your thirty cents."

It was a discouraged boy who made his way back to the Champlain Canal towpath. At first, he thought of returning to Bemis Heights, as the kind-hearted groceryman would, no doubt, loan him enough money to go all the way home by train. Again, he was tempted to try another electric car with the hope that the next conductor would let him through. However, he finally decided to walk the eighteen miles to Mechanicville.

The blazing western sun was beginning to relent as Walter came up to the Delaware & Hudson Railroad station at Mechanicville. The threatened thundershower had not materialized, for which he was grateful, although the heat had taken a heavy toll of his strength. The fare to Cohoes was twenty-nine cents, and he could check his wheel on the ticket. The train was due in a few miutes, and when it rushed into sight and slid to a stop, it was a tired young man who settled back into the grateful comfort of the plush cushions.

The day was done when, crunching, jerking, and whistling, the train rolled into the Cohoes station. The lamps were lighted and the streets were wet from the shower that had come and gone. It was only three miles to Troy, and after a much cooler and pleasanter walk, despite his weariness, than he had experienced during the day, Walter arrived at his little room. He found the landlady much alarmed at his not appearing sooner. When he told her his experience of the day, and she realized that he had no money to buy supper, she invited him to sit at her table—an invitation which Walter most thankfully accepted.

The next morning Walter reported promptly at the bank. The cashier sent for him immediately.

"Mr. Nelson, you were not here yesterday, and as we didn't have any word from you, we concluded that you had left us, so we hired a man in your place."

(To be continued.)

World Happenings

James H. Anderson

The Russian soviet government made heavy gains into Central Asia during February.

Anti-cigarette laws were passed in February by Utah, Idaho, and four other states.

Panama and Costa Rica had a one-day war in February, then settled down to arbitration.

Oil fields were extensively located in Utah in February, and heavy expenditures will be made in well-drilling.

A woman speaker of a legislative body, Mary Ellen Smith, is the record of the British Columbia legislature in 1921.

The late Grand Duchess Elizabeth of Russia and her maid were taken to Jerusalem and buried there in February.

Ireland saw increased turmoil in March, with Great Britain more determined than ever to put down the rebellion.

Two great national Democratic leaders died recently, Henry Watterson, on Feb. 16, and Champ Clark on March 2.

Women jurors were impaneled in a London, England, court in January, for the first time in British history.

The California abductors of Mrs. Gladys Witherell, who hoped to get a money reward, were given a 10-year-to-life imprisonment sentence.

King Nicholas of Montenegro died in France on Feb. 28. The Versailles peace conference merged Montenegro into the Serbian nation.

Turkey's resistance to the Serves treaty has caused France and Great Britain, because of self-interest, to recede from their former stern demands.

Great Britain, on Feb. 4, asked the League of Nations council to give that nation entire power in Palestine, on behalf of the Jews. The request is likely to be granted.

The Pennsylvania University has sent an expedition to explore and excavate at Beth-shan, one of the oldest Bible cities, thus bringing still farther to the front the favorable public interest in Palestine.

The Lever food act was declared unconstitutional by the United States Supreme court on February 28, thus disposing of the prosecutions against Utah sugar companies and officials.

Women in England still insist that they should be entitled to degrees in the famous Cambridge university upon qualifying therefor, and doubtless will be winners in the end.

Warren G. Harding of Ohio and Calvin Coolidge of Massachusetts were formally elected President and Vice-President, respectively, on February 9, and took office March 4th.

German statesmen now claim that they were induced to accept the Versailles treaty by the promise of President Wilson that the United States would extend credit to Germany, which promise is not fulfilled.

Railway companies in the United States were forbidden in February, by the government railway labor board, to reduce wages, so they were compelled to lower expenses by the discharge of large numbers of employes.

Boston, Mass., preachers are practically a unit in demanding that women wear higher neck ruffles and longer skirts. They assert that in the present styles of dress young women have become mere temptations.

The new immigration law passed by Congress admits 354,000 persons from Europe into this country annually, but the percentage as arranged brings most of them from the more objectionable southern Europe nations.

The Knights of Columbus, who are a Catholic body of men, noting the trend of anti-Semitism in the United States, and its reaction, have come out against it, stating that persecution of one religious body may justify persecution of any other.

Miriam Rubin, the 8-year-old Waukegan, Ills., girl who talked constantly for 212 hours in February, suddenly ceased the strange phenomenon, and became normal, and physicians attending think she is now cured.

Lieut. Wm. D. Corey, aviator, flew across the continent from San Diego, Cal., to Jacksonville, Fla., in February, his time being 22 hours 32 minutes, or more than 98 miles per hour.

Giggling girls, busy wives, mothers of small children, and immature women "who rouge and powder but do not think," were barred from jury duty by a New Jersey court, in January.

The Jewish colony which sought establishment under the Piute irrigation project in Utah, now asks reimbursement from the State for its lands, to the amount of about $11,000, through legislative enactment.

The Far West (Mo.) temple site is included in an 80-acre tract of land purchased by the "Mormon" Church, as are also over 60 lots of the original survey owned by the Saints who were driven from Caldwell county.

The Long Beach, Cal., board of education, on the recommendation of a woman professor, Mrs. Anna M. Gilbert, has barred from the high school there girls who persist in wearing immodest clothing.

Lord Reading, whose name is Rufus Daniel Isaacs, and who is an orthodox Jew who attained the distinction of being lord chief justice of Great Britain, has been made viceroy of India, to govern more than 300,000,000 people, most of whom are Mohammedans. So that Jews now govern Egypt, Palestine and India.

The American Federation of Labor, at its session on Feb. 23, made a list of demands that would destroy present constitutional government in the United States. One was that courts could not pass on the constitutionality of laws enacted by Congress.

An Arizona expedition of seven persons is about to start on an expedition to trace the route of the ancient American Indians from the south into Arizona. Mrs. Margaret Ricketson, sister of Andrew Carnegie, gave $2,000 toward defraying the expenses of the expedition.

Henry J. Ryan, national chairman of the Americanization committee of the American Legion, says there are 8,000 disloyal teachers in the American public schools. That is not fresh news to close observers.

J. W. Ruby, a Boston, Mass., importer, in discussing legislation before the Massachusetts legislature, pointed out that women were becoming less valuable than men in industry from the fact that lately they are trying to show their general superiority over men.

The *Typographical Record,* a representative labor journal, said, in February: "The employers should thank their lucky stars, or whatever they worship, that we are not sufficiently militant to demand the six-hour day at this time." This was on a labor-union demand for a 44-hour week. On the other hand, employers are insisting that reasonable production in America calls for a 50-hour week.

France is the chief nation crowding Germany to the terms of the treaty of Versailles, to the extent that the statesmen of other nations fear an ultimate renewal of the war, hence join in the pressure to convince the Teuton that all will combine against him. For the facts are inescapable, either Germany must pay the losses of the war or France will have to pay them. Germany made the war and saw to it that none of the fighting or devastation took place on German soil. France bore the burden, must she now pay for Germany's treachery? On March 8, allied troops occupied Rhine cities to hold additional German territory as one of the penalties for Germany's failure to meet the allied reparation demands.

King George the Fifth, of Great Britain, is a descendant in the direct line from King David of Israel, is the announcement made at the recent British Israel Congress at London, Eng., by Herbert Garrison, secretary-general of the British Israel World Federation; he also stated that the proof was in a London public building. The line of descent comes through Queen Victoria, and not through the prince-consort. At the same meeting, Major-General C. A. Hadfield declared that Great Britain was doing work allocated to Israel, and that the British or Saxon race were of the stock of Israel—though not all of Judah, from whom the Lost Tribes, known in history as Israel, were separated. If interested people would examine a 200 year old book in our Utah Genealogical Library they would not only see this royal line but all other royal lines then found in Europe and Asia.

EDITORIAL

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Motto—Charity Never Faileth

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WHAT ABOUT OUR CLOTHES?

There seems to be a concerted movement on the part of women everywhere to reduce clothing to the elementary terms which Eve employed when she pinned a few fig leaves together with a few thorns. Indeed, to look at fashion-plates and to read the dictums of Paris, one wonders whether even fig leaves will be in evidence, or will they in the future be in the discard? Thinking people are naturally concerned over this state of affairs, and various reasons are named as the cause of the manifestation, and varied counsels and adjurations are thundered forth in the pulpit and press, all usually directed to the mothers. O, these mothers—of the race! Yet this indecency of clothes is not only a cause of immorality but is the effect of a vicious social ideal. Therefore let us consider the question somewhat in its larger moral and worldly aspects.

Well, I am a mother; the mother of three daughters and ten sons; and I was a girl. I am a grandmother today and could easily be a great-grandmother if my twenty-two-year-old granddaughter were as matrimonially foreward-looking as her mother and grand-mother were. Moreover, I have a very excellent memory of my girlhood innocence of thought, and I likewise inherit the New England tormenting habit of introspection. As

I taught special physiology to the girls at the Brigham Young University for many years, I was obliged to learn some plain truths.

With that background, and with the foundation which comes from the fact that the gospel of Jesus Christ sets up strict chastity in both men and women, as the pillar of the home, I may look out from my religious and domestic retreat at the world and its growing depravity with infinite pity and prayer.

Worldly men and women have set up a double standard of virtue—the man may sin little or much—but the wife must be sinless. Yet, let me qualify that—the very recent tendency is to glorify women who tear their own moral standards to pieces and who go forth into the market-place refusing motherhood, and bearing on their shoulders the same tattered emblems of domestic ideals which serve for smoking, drinking, swearing and unmoral men. Who is to blame for all this, and what is the remedy?

I wish it might fit the purpose of this writing to answer on general lines that everyboly is to blame, especially the man who stands as the leader and example of his household—and that the only remedy is to accept the gospel of Jesus Christ and to square our lives by that standard. One shining pillar of that standard I wish to take as the basis of this writing—personal chastity of both men and women from birth to death.

Here is a segment of our daily domestic problem stated in direct terms at the head of this article: What about our clothes?

The mothers of the race, especially the oblivious grandmothers, may choose to dismiss the matter by saying that such indecent fashion conditions have always existed in greater or less degree according to the time, the people and the environment. Yet if they are to give the benefit of their experience and counsel to their struggling mother-daughters, they must face the question squarely and try to discover some measurably helpful answers.

First then, shall we not insist that men, husbands, fathers and sons, shall assemble at this council and lead out in both discussion and solution? Do you recall Mrs. Poyser's reply to Bartle Massey in "Adam Bede" when he fung out the challenging statement that "women were fools." "Yes," she sanely countered, "women are fools. God A'mighty made 'em to match the men."

So here we are, men and women, gravely concerned over the growing tendency to adopt more and more indecent costumes on the part of our women. We know but little about this evil in our sheltered Latter-day Saint communities; but there are some basic truths which we, as well as men and women everywhere, should

be made to understand before we can approach the growing evil of indecent clothing and dancing with anything like comprehension of its difficulties and possibilities.

Men do not understand women—every penny-a-liner knows that quaint old chestnut. But it is an equally ancient truth, although it is a profound secret, that women do not understand men.

The charm of the sexes is unlikeness, differentiation, with the constant mystery which bounds for us the world with which we are unfamiliar. Women, bless their age-long stupid hearts, think they understand men, and all their sex ideals are set up on the sedate pedestal framed upon their own physical limitations and what they constantly demand of men as their own sex corallary.

On the other hand, no man, unless he be a physician or a shrewd, corrupt rascal, can be made to understand that women,—unless they ride in the same medical or impure vehicles as such men do—are perpetually innocent. Women meander around in that inner garden of Eden, until death at the century mark transports them to some place where some one, it is hoped, will give them enough taste of the forbidden fruit to set their teeth on edge.

Try to tell a white-haired grandmother who has never even smelled the apple, through wise books, or personal, unwise, youthful action that it is wicked for a girl to go about with bare shoulders and silk-clad legs bare to the knee and she will give you the stony stare as she insinuatingly asks, Why? If you try to present her with a portion of apple in the shape of description as to the temptation such exhibitions have for young men, or old men, she responds either sarcastically or loftily,

"What nonsense! Men's nature, indeed! Men have no business with such thoughts. Pure men don't have such horrid impulses. What's wrong with that lovely, delicate arm and neck? To the pure all things are pure!"

Discouraging? Of course, your retreat is covered as discreetly as may be, although you know your own reputation has gone by the board with your pious endeavor to point out the tree of knowledge.

A man, or a boy, is never innocent in the matter of sex manifestations. He may be vastly ignorant on other matters, and he may be positively pure in word and deed himself, yet all the king's horses and all the king's men couldn't tear the conviction from his soul that every girl, be she ten, or fifty years old, does know exactly what he knows about sex matters, and knowing it, often deliberately sets a trap to stab his hard-won chastity to the death. If you try to tell him, if he is a pure man—and our men are pure or they are not Latter-day Saints

no matter if he be a boy or a grandfather—that mothers and girls sin ignorantly in this matter of clothes, he will only be infinitely amused at the depths of your own credulity. Try to explain that for girls all sex-matters are hidden forever—unless they sin, or study,—in banks of romance-laden clouds of rose and purple mists, and the man will either scoff or pity you.

Then what shall we begin with as to remedy for this indecent-clothes-evil? Knowledge! Knowledge for the pure, chivalrous boy concerning the natural innocence and ignorance of girls. Kowledge for the pure romance-fooled girl that she is constantly offering, when improperly clothed, the fruit of temptation to every male who sees her. Also kindly and firmly awaken the girl—the boy carries his knowledge ever with him—from her innocent state by telling her in terms of creative life exactly what her dreams and thrills mean. Show her the danger of offering open temptation to the man as well as veiled temptation to her own ignorant self in the form of improper dances, costumes, conduct, and even glances and words. Tell her about the four physical natural appetites which preserve and perpetuate life; the appetite for food, for drink, for sleep and for child-bearing, or procreation. Tell her how infinitely stronger the last is than any of the others. Then tell her of the menace to life and society if any of these appetites, or desires, especially the last, be gratified unlawfully. Just uncover these sex-powder magazines and explain how quickly explosions occur. Be sure to picture the normal and beautiful results of such appetites, when legally awakened and domestically satisfied. Let your information contain many "do's" as well as a few disciplinary "don'ts." Teach her that repression is as unnatural as lewdness.

Our state has paid ten thousand dollars or more in a health campaign this year to teach children to wash their little hands before meals, to breathe through their little noses, and to wash their teeth three times a day. Our government, in a futile endeavor to correct the moral or immoral conditions revealed by the war, spent tens of thousands of dollars to scare parents to death over the prevalence of venereal diseases. Well, so far, so good, perhaps. But what's the use of snipping at the branches of a diseased tree when the root needs attention?

The ground work of all teaching should be what the Prophet Joseph Smith taught and, what all of his successors have maintained, personal purity from the cradle to the grave. Let there be an inflexible single standard of virtue set up as the only safe foundation for a home. This ideal can be painfully built up, year by year, in the pulpit, by skilled lecturers, and through devoted teachers, only to be destroyed in one thoughtless dinner-table conversation between worldly men whom boys have set up, as

social or business leaders, or the deliberate acknowledgment by physicians, or public press leaders, that a single standard of virtue "is an impossibility."

Granted that such a standard is infinitely harder for men, (especially for men of the world, whose, social ideals rest on the double standard of virtue foundation)—to attain and to maintain than it is for women, women must still insist that this rule of life is the only one which will, here or hereafter, qualify men to stand at the head of the household. The double standard of virtue, I am convinced, lies at the very root of most of the present evils of society in the world. Why should women remain pure, why should they bear children in pain, and rear them in struggle, for fathers who are neither chaste nor loyal to the family they nominally support?

No wonder that worldly women want birth-control laws, prefer flats, and hotels, learn to smoke and to pet dogs; their natural maternal impulses, of which this indecent dress is but a silly, if not criminal, outward expression, when denied legitimate exercise in a normal, well-directed home (founded on a religion of spiritual ideals and personal discipline) fling off all barriers and follow men as they flee from home life into clubs and dissipation. O, the pity of it all!

To return to the problem as it begins to affect our own lives and homes here in Utah.

Mothers and fathers, teachers and preachers, even here at home, must seek and find the best ways to open the eyes of boys and men, to their own responsibilities and to the difference in the sex-nature thoughts of girls and of boys. While girls and women must quietly and diligently study the different nature and impulses which boys and men both enjoy and endure. Sex is sex in both. But its manifestations and unfoldings are so very differently comprehended by the boy and by the girl. Let not this flood of iniquity pour into our own homes through our own indifference or ignorance. Wake up, mothers.

Then there is another important factor in this problem. The magnetic gifts of natural, female social leaders is too often underestimated or totally ignored. The gifts of the preacher, teacher, artist and musician, are recognized and lauded. But the gifts of a man or woman who has the power to set the civic or social pace are frequently despised, always envied, and too often commercialized or even prostituted by the possessor, because of lack of sympathy and guidance. Such socially-minded women, too often learn to be satisfied with the cheap triumph of unusual conduct or indecent dress.

The religious leader and social leader are rarely the same person. These unrecognized and yet magnetic social female

leaders are sometimes society's menace. Probably childless themselves, from deliberate selfish choice, they fritter away their domestic and maternal impulses in ill-considered club leadership and slum social-welfare activities. Easily persuaded to fly from civic reforms to social problems and evils, they, by their fashionable dress, conduct and sub-normal ethical standards, set destructive fire to the altars in the homes of the poor and radiate extravagance and indecency to the heart of every silly girl who enters their aura of influence.

Such a woman or girl, social leaders as they naturally are, if they are properly reached, and their best impulses appealed to, could do more in one month to correct bad habits in costumes than all the preachers in the pulpits. These social leaders, in our Church at least, could and should be transformed into religious leaders, their powers acknowledged, and their leadership along right lines guided by friendly stimulus and encouragement. The woman leader, however, must be taught sex laws to begin with for both men and women, whether she is sixteen or sixty. Cherish your leaders for there are so few leaders and so very many followers.

And now, what about this problem of indecent clothes and conduct as applied to our own Latter-day Saint young people? Be not asleep at your posts, mothers and grandmothers, for vanity and innocence are the natural inheritance of girls in every age and every clime. The story of the Garden of Eden is acted out every day of the world, in every age of the world. Adam is never deceived, Eve is always deceived as to the root-sources of her impulses and her thrills. We don't want to shut our girls up as the orientals do in order to protect their innocence, then we must teach them the truth, explain the reasons for our advice and thus prevent this on-rushing surge of looseness and wickedness from gaining a foothold in Latter-day Saint homes.

By right knowledge and by right example we may hope to solve in part the problem of modern clothes for modern women.

NUTS AS DAILY FOOD

Most modern women suffer from the disease-breeding effects of constipation. Physical culture, deep breathing, exercise, and various diets are used in a sometimes vain attempt to correct this condition. Medicine, which begins in the form of tablets and pills, allows cascarets and calomel to follow in the wake

of unwise dietetic habits. The victim is soon a slave to medicine and no man or woman who habitually forces nature in this respect can be normally healthy or fitted for good work in the world.

It has been said by a great English authority that any person afflicted with constipation who will make one meal entirely on nuts and raisins, or nuts and figs, dates, or prunes, will never again suffer from constipation. To be effectual, however, the nuts and raisins or prunes should be the only food partaken of at the meal. A little salt sprinkled on the nuts, not too much, makes them palatable and more easily digested. Then, at least a pint of water should be drunk at the close of the meal, and another pint, as soon thereafter as can be managed.

Not only do the nuts correct the constipation habit, but, according to the *Literary Digest* for December 4, 1920, they furnish an almost ideal food as well. We quote:

"Most people eat nuts as an addition to a meal rather than as part of it. We are occasionally adjured to live wholly on nuts and other uncooked food, after the manner of our arboreal ancestors, but few of us have taken this advice seriously. Nuts, however, are real foods and deserve a place in the diet, not as a sort of frill superadded to it. They are indigestible as often eaten, but apparently not because the stomach can not deal with their substance. Finely chewed, or made into flour or pastes, they cause no trouble. An editorial writer in *The Journal of the American Medical Association* (Chicago), reporting the results of experimental work at Yale University, asserts that not only is nut protein of superior quality, but that nuts contain elements valuable to animal growth. They are also the only vegetable product that is as efficient as animal food for the elaboration of human milk. We read in the medical journal named above:

"The food chemist has long given to the various nuts a prominent place among concentrated foods. From his analytic standpoint they may even surpass such recognizedly valuable foods as meats, eggs, and cereals in their concentration of nutrients. Although nuts and products made from them have been used by man the world over as adjuvants to his usual diet, they have only lately obtained larger recognition. The failure to eat nuts more extensively is doubtless due in part to their reputation for indigestibility and to the discomfort that may occur after eating them at the close of a heavy meal.

"Scientific studies have not justified the reputation for the indigestibility of nuts. Experiments conducted by Cajori at Yale emphasized anew that nuts are valuable foods. If nuts are eaten properly and used in the diet as eggs, meat, and other foods rich

in protein are eaten, they behave quite as well in the body as do the ordinary staple articles of food. Particularly when nuts are finely chewed or are consumed in the finely divided form of nut pastes or nut 'butters,' there can be no complaint about the proper utilization of the product.

"But the nuts have something more than mere digestibility to recommend them. Their protein is, in general, of a superior quality. The production of good growth is a test for biologic 'completeness' of a protein. In experiments just conducted at Yale University, Cajori has secured very satisfactory growth over long periods in animals on diets in which the almond, English walnut, fibert, and pine nut, respectively, furnished the essential source of protein in the ration. From a study of the relations of diet to milk production in women, Hoobler pointed out, not long ago, that as a rule animal proteins are more efficient than vegetable proteins for the elaboration of human milk. However, nut proteins were an exception to this generalization in that diets containing almonds, English walnuts, pecans, and peanut-butter as a source of protein proved to be as suitable for milk production as diets that furnished protein from animal sources. The latest information as to the nutritive virtues of commonly used nuts can only be welcomed, particularly by those who, like diabetics, rely on these food products, most of which are poor in digestible carbohydrates but rich in proteins and fats, to enlarge the variety of a limited regimen."

DEATH OF PRESIDENT ANTHON H. LUND

The passing of one of Israel's great leaders, President Anthon H. Lund, leaves a whole people mourning for a beloved friend, a mighty counselor and a wise conservative patriot.

He was the greatest Scandinavian born through the waters of baptism into the Church of Christ in modern times. If the gospel preached in that land had borne no other fruit this great and mighty man would have repaid the labor and time of the many missionaries in the long years.

His people here have lost a true friend and a faithful father. The Church is rich in his life's labors, and his loss will be felt wherever an L. D. S. branch is formed. His family were knit together in the closest ties of sympathy and affection. Not less great as a woman was his lovely and gifted wife, Sarah Peterson Lund, daughter of the first two Scandinavian converts in the days of the Prophet, in Missouri.

Kanute Peterson was himself a great leader of men, wise in

counsel, powerful in testimony, and Sanpete came nearly, in the pioneer Utah days, being spelled out in the letters of his name. While his first wife, Sarah Peterson, was a tower of strength and inspiration to her husband's family, to the people and to the great cause of the Relief Society. She was the Sanpete Stake President of the Society for years and she it was who originated the scheme of saving Sunday eggs for Relief Society funds. The hens always laid the Sabbath eggs.

Her daughter, Sister Lund, has avoided public life, devoting her whole soul to her husband's daily pressing needs, and to her adoring family. She lies now stricken and yet cheerful, buoyed up by the faith which is her inheritance and her anchor.

The children of President Lund are all wonderfully gifted, in music, in art, and in cultural lines. Already they have written their names large in the history of the Church and of the State. Our hearts go out to them in this hour of affliction for we too are lonely and grieved with the passing of our friend and leader, President Anthon H. Lund.

BIRTHDAY RECEPTION FOR PRESIDENT EMMELINE B. WELLS.

A charming, delightful and most successful reception was tendered our venerable president, Emmeline B. Wells, on the 28th of February, at the Hotel Utah. She was ninety-three years old, or would be at midnight or near about, as she was born on the 29th of February, and has a birthday only once in four years.

She looked like a fragile Dresden figure, in her pale silks, white laces, and trailing flowers, but she was very much alive and enjoyed every moment of the afternoon's greetings, music, compliments, gifts of flowers as well as the telegrams and congratulations which poured in upon her.

At the head of the receiving line stood our first counselor, Clarissa Smith Williams; with second counselor, Julina L. Smith; and general secretary, Amy Brown Lyman and other members of the board who did the hand-shaking by proxy for the president, and for themselves . The five nearby stake presidents also acted on the receiving committee.

Counselor Clarissa Smith Williams, noted the presence of grand-nephews and grand-nieces of the Prophet Joseph Smith, descendants of his brother, Patriarch Hyrum Smith, and descendants of the following leaders and pioneers:

Brigham Young, John Taylor, Wilford Woodruff, Lorenzo

Snow, Joseph F. Smith, George A. Smith, Willard Richards, Daniel H. Wells, Charles C. Rich, Ezra T. Benson, Erastus Snow, Jedediah M. Grant, Bishop Whitney, Bishop Partridge.

Of the Authorities present there were: President Charles W. Penrose, President Rudger Clawson, James E. Talmage, B. H. Roberts, Richard R. Lyman, Bishop David A. Smith, Rulon S. Wells.

The reception was certainly unique in this feature, as well as in the presence of so many distinguished men and women who paid their compliments to our president.

The committee of the board, who had charge of the affair, were Mrs. Elizabeth C. Crismon, chairman, Mrs. Julia P. M. Farnsworth and Mrs. Donette Smith Kessler.

Relief Society women will be pleased to know that copies of *Normal Life,* by Dr. Edward T. Devine, may be obtained from the publishers, Douglas C. McMurtie, 2929 Broadway, New York. Price, $1.75. The supply was exhausted in the early fall, but a new edition has been published.

CHRISTIANITY THE FINAL RELIGION

Dr. Samuel M. Zwemer, of the Reformed Church of America, has prepared a very, very comprehensive book on the missionary spiritual outlook for the conversion of the oriental races. The chapter titles indicate the scope of the work. 1. Earliest Christianity. 2. Thinking Gray in Missions. 3. The Solidarity of the Race. 4. The Impact of Christianity on non-Christian Religions. 5. What is the Apostolic Gospel? 6. The Stumbling Block of the Cross. 7. Christianity as Final Religion. It is published by Erdmans-Sevensena Co., Grand Rapids, Michigan. All who are interested in this wide-appealing subject will welcome this book. It is treated, of course, from a sectarian point of view, but is not colored nor biased in any particular manner.

Guide Lessons for June

LESSON I

Theology and Testimony

(First Week in June)

(Confirmation)

To confirm a gift or power upon an individual is to ratify, or to establish it; to set a seal, as it were, upon the person as a mark of authenticity.

Without the ceremony of the laying on of hands, by one having authority to do so, the ceremony of baptism would be incomplete. And it is by the imposition of hands that the Priesthood is conferred upon men. It is through this ceremony that men are ordained to various offices in the priesthood; and women as well as men are sometimes thus set apart for offices in the auxiliary organizations. This ceremony is also used to administer to the sick, and is an ancient ceremony of the Church of Christ. (*See Compendium*, and *Ready Reference*.)

John the Baptist, came in his resurrected body and laid his hands upon Joseph Smith and Oliver Cowdery, 15th May, 1829, conferring upon them the Aaronic Priesthood. Else the Prophet would not have had authority to organize the Church. The Melchizedek Priesthood was conferred upon these two men in the same manner. (See Doc. and Cov. 20:3, 4; Sec. 21:10-12.)

An interesting incident connected with this ordination is herein related:

Testimony of Jacob Gates

My father, Jacob Gates, while on his way to England, in 1849, stopped at the town of Richmond, where lived at that time Oliver Cowdery. Hearing that Oliver was in poor health, and wishing to renew old acquaintance, as they had been friends in earlier days, father called on him at his home. Their conversation, during the visit drifted to early Church history, and to their mutual experiences during the troublous times in Missouri and Illinois. Finally father put this question to him: "Oliver," said he, "I want you to tell me the whole truth about your testimony concerning the Book of Mormon—the testimony sent forth to the world over your signature and found in the front of that book. Was your testimony based on a dream, was it the imagination of your mind, was it an illusion, a myth—tell me truthfully?"

To question him thus seemed to touch Oliver very deeply. He answered not a word, but arose from his easy chair, went to the book case, took down a Book of Mormon of the first edition, turned to the testimony of the Three Witnesses, and read in the most solemn manner the words to which he had subscribed his name, nearly twenty years before. Facing

my father, he said: "Jacob, I want you to remember what I say to you. I am a dying man, and what would it profit me to tell you a lie? I know," said he, "that this Book of Mormon was translated by the gift and power of God. My eyes saw, my ears heard, and my understanding was touched, and I know that whereof I testified is true. It was no dream, no vain imagination of the mind—it was real."

Then father asked him about the angel under whose hands he received the priesthood, to which he made answer thus: "Jacob, I felt the hand of the angel on my head as plainly as I could feel yours, and could hear his voice as I now hear yours."

Then father asked this question: "If all that you tell me is true, why did you leave the Church?" Oliver made only this explanation; said he: "When I left the Church, I felt wicked, I felt like shedding blood, but I have got all over that now."

State of Utah, County of Salt Lake, ss. Jacob F. Gates, of Salt Lake City, Utah, being first duly sworn, deposes and says that he is a citizen of the United States of the age of fifty-seven years, and that he is the son of Jacob Gates, who, prior to his death, related to affiant a conversation which he had with Oliver Cowdery, at the town of Richmond, State of Missouri, and that the above and foregoing is a true and correct statement of said conversation as given to him by his father.

Jacob F. Gates.

Subscribed and sworn to before me this 30th day of January, 1912.

Arthur Winters, Notary Public.

My commission expires December 3, 1915.

Improvement Era, March, 1912.

In the long centuries of Jewish supremacy the priests held the power to baptize, to offer sacrifice and to preach the gospel. They also confirmed the male children at the age of twelve years.

Madame Mountford clearly describes the confirmation ceremony in her book, *Jesus Christ in His Homeland,* pages 76, 77, 78, and 79.

We see him as a child of twelve coming up to Jerusalem. It is the Feast of the Passover. Why does it mention twelve? Why doesn't it say eleven or thirteen. Because twelve was his initiation year. Up to the age of thirteen the father or the eldest male member of the famly is liable to divine and human punishment for the offenses of the boy, but as soon as the boy becomes thirteen, the father or guardian, brings him up to the synagogue and declares that he is now what is called a "Bar Mitzvah, a child of the commandment;" that his son has been instructed in the why and wherefore of the fasts and feasts, and all about the law, and the ceremony of confirmation takes place, and this child then becomes a member of the united church, and he is looked upon as being old enough to get married, and bears his own sins.

At twelve years old the ceremony of initiation takes place and the child is initiated into the why and wherefore of the fasts and feasts. And so, here Jesus comes, at twelve years old, to be initiated into the Feast of the Passover. You will see them coming today, from Dan to Beersheba, with their flags and banners, to spend the Passover in Jerusalem. During the lenten season, they begin every day coming up to Jerusalem, and in Passion Week they all come by tribes, bearing their banners, and the little boys of the village go ahead of the procession, and the boys that come to be initiated carry their banner at the head of the

procession. So the Jerusalem procession meets those who come from the villages, and precedes them through the streets of Jerusalem, and they come to the places of worship, and their banners are taken from them and placed each one according to his lineage. They attend the public service, and afterwards attend what they call the schools of the law, equivalent to what you call your Sunday schools. You have your Sunday school adjoining your churches. Ours would be outside, in the court. There are arcades; there are the doctors of the law, and all the little boys that can read gather together and the priests hear them study dfferent questions of the law. And those are open all day long, every day—not like your Sunday schools, one day once a week. And we even have a relay of priests that are there at night, so that if anybody wants any instruction on a religious point he simply comes here where the doctors of the law are sitting, and can get all the information he wants.

The little boys that can read are allowed to come in with the doctors of the law, and are at perfect liberty to ask any question of the doctors, and the doctors ask them questions, so that the child shall have a reason for his faith. And they never think of silencing these young aspirants, but question them very closely. You will see the doctors of the law sitting in these different places of worship. For instance, in the Mosque of Omar the doctors of the law will be gathered together at the Feast of the Nebi Moosa, and at Easter time. These feasts are mentioned by their names, but the Passover and Easter and the feasts of Moses all fall together at Easter time. The three different religions have all been cradled out of the Bible, the Jewish, Christian and Mohammedan religions, so they all have these same feasts, and the doctors and priests from the different villages meet at these three feasts, and the doctors of each respective religion of Jerusalem give special lectures at that time, each in his place of worship. And after the public services, the doctors from the different villages come and listen to the lectures delivered by the different priests of Jerusalem. It is a sort of parliament of religions.

We read in *Chamber's Encyclopaedia*: Volume III, page 181:

Confirmation, a latin word which signifies *strengthening.* In the ancient church, the rite so named was administered immediately after baptism, if the bishop happened to be present at the solemnity, which is still the custom in the Greek and African churches. In the Roman Catholic church, for the last 300 or 400 years, the bishops have interposed a delay of seven years after infant baptism; in the Lutheran church, the rite is usually delayed for from 13 to 16 years; and in the English church, from 14 to 18 years. There is, however, in the latter church no limit to the period. Confirmation may be administered at an earlier period, if a family is about to emigrate; and persons are confirmed up to 60 or 70, if they choose. The ceremony consists in the imposition of hands by the bishop, accompanied by an invocation of the Holy Ghost as the comforter and strengthener. But both in the Lutheran and English churches, the ceremony is made the occasion requiring from those who have been baptized in infancy, a renewal in their own persons of the baptismal vow made for them by their godfathers and godmothers, who are thereby released from their responsibility. None can partake of the Lord's Supper, in these churches, unless they have been confirmed. In the Roman Catholic church, confirmation is held to be one of the seven sacraments, and in its administration, unction and the sign of the cross are used; and instead of the imposition of hands, the person confirmed receives a little blow on the cheek, to remind him that he must in future

suffer affronts for the name of Christ. In the English Thirty-nine Articles, Confirmation is declared not to be one of the sacraments, and the above ceremonies have been discontinued since the Reformation.

While the following is found in *The Encyclopaedia Britannica:*

Confirmation, (to establish, make firm) in the Christian sense, the initiatory rite of laying on of hands, supplementary to and completing baptism, and especially connected with the gift of the Holy Ghost to the candidate. The words "confirm" and "confirmation" are not used in the Bible in this technical sense, which has only grown up since the 5th century, and only in the Western churches of Christendom and in their offshoots, but the rite itself has been practised in the Church from the beginning. The history of confirmation has passed through three stages. In the first ages of the Church, when it was recruited chiefly by converts who were admitted in full age, confirmation, or the laying on of hands (Heb. vi. 2), followed close upon baptism, and in the majority of cases the two were combined in a single service. But only the highest order of ministers could confirm (see Acts viii. 14-17); whereas priests and deacons, and in an emergency, laymen and even women, could baptize.

In the East (among the Russian and Greek Catholics) greater emphasis was laid on the anointing with oil, which had long been an adjunct of the laying on of hands: the oil was consecrated by the bishop, and the child anointed or "sealed" with it by the parish priest, and this was reckoned as its confirmation. With its baptism thus completed, the infant was held to be capable of receiving holy communion. And to this day in the Eastern church (Russian or Greek Catholic) the infant is baptized, anointed and confirmed by the parish priest in the course of a single service; and thus the bishop and the laying on of hands have disappeared from the ordinary service of confirmation. Western (or Roman Catholic) cannons insist on both points at once; baptism is not to be deferred beyond a week, nor confirmation beyond seven years.

The rubrics of the English Prayer-Book direct that the person who is baptized as an adult is to "be confirmed by the bishop as soon after his baptism as conveniently may be."

Theologians in the West laid it down as a rule that confirmation should be deferred till the child could learn a catechism on the fundamentals of the Christian faith, which Calvin thought he might do by the time he was ten. Many of the Protestant bodies have abandoned the rite, but it remains among the Lutherans (who, whether episcopal or not, attach great importance to it) and in the group of Churches in communion with the Church of England. In the Catholic Apostolic church ("Irvingites") confirmation is called "sealing," and is administered by the "angels." Among the Roman Catholics it is reckoned one of the seven sacraments, and administered at about the age of eight: in many cases less emphasis is laid on the confirmation than on the first communion, (the Lord's Supper) which follows it.

Practically, the preparation of candidates for confirmation is the most important and exacting duty of the Anglican (English Episcopal) parish priest, as the administration of the rite is the most arduous of a bishop's tasks: and after a long period of slovenly neglect these duties are now generally discharged with great care: classes are formed and instruction is given for several weeks before the coming of the bishop "to lay on hands" after the example of the Holy Apostles (prayer in the Confirmation Service). Of late years there has been a controversy

among Anglican theologians as to the exact nature of the gift conveyed through confirmation, or, in other words, whether the Holy Spirit can be said to have come to dwell in those who have been baptized but not confirmed. The view that identifies confirmation rather than baptism with the Pentecostal outpouring of the Spirit on the Church has had to contend against a long-established tradition, but appeals to Scripture (Acts viii. 16) and to patristic teaching."

We read in, *What The World Believes,* concerning Confirmation in the Roman Catholic Church:

The sacrament of Confirmation can be conferred only by one having received episcopal consecration, unless in special cases, as where in remote districts which a bishop cannot visit. Confirmation is defined as a sacrament in which men receive the Holy Ghost to make them strong and perfect Christians, and soldiers of Jesus Christ.

The order for conferring the sacrament is short. The bishop in white cope and a mitre recites prayers to ask the Holy Ghost to descend upon those to be confirmed. He then takes his seat before the altar, and the candidates advance one by one, each attended by a sponsor. The bishop now asks the name of each, and has it registered, after which he dips his right thumb into the chrism (oil that has been blessed), and therewith makes the sign of the cross upon the forehead, the bishop at the same time saying: "I confirm you by the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost," giving a gentle blow on the cheek to the person confirmed and saying, "Peace be with you."

The *Ready Reference* gives quotations as follows, on pages 52 and 53:

Tertullian, one of the Latin Fathers, writing in the second century, says: "After baptism succeeds the laying on of hands, with prayer, calling for the Holy Ghost."

Cyprian, a writer of the third century, says: "Our practice is, that those who have been baptized into the church should be presented, that by prayer and imposition of hands they may receive the Holy Ghost." Again he says: "It is manifest where, and by whom the remission of sins, which is conferred in baptism, is administered. They who are presented to the rulers of the church obtain, by our prayers and imposition of hands, the Holy Ghost."

Mosheim, the great German historian, writing of the third century, says: "This ceremony (that of baptism) was performed only in the presence of such as were already initiated into the Christian mysteries. The remission of sins was thought to be its immediate and happy fruit, while the bishop, by prayer and the imposition of hands, was supposed to confer those sanctifying gifts of the Holy Ghost, that are necessary to a life of righteousness and virtue."

Eusebius, in his *Ecclesiastical History,* (page 113), alludes to this ordinance, in referring to the baptism of Novatian, as follows: "He * * * fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism (being besprinkled with water) on the bed where he lay (if that can be termed baptism): neither when he had escaped that sickness, did he afterwards receive the other things which the canon of the church enjoineth should be received: nor was he sealed by the bishop's imposition of hands; which if he never received, how did he receive the Holy Ghost?"

Augustine, in the fourth century, says: "We still do what the apostles did when they laid their hands on the Samaritans and called down the Holy Ghost upon them."

The Latter-day Saints believe in the laying on of hands after baptism for the "Gift of the Holy Ghost," with a set form of words, and they ordain men to the Priesthood, in the same manner, but with appropriate words. But this ceremony must be performed by one having the Melchizedec Priesthood. The Aaronic Priesthood does not have authority to seal or confirm. Authority to administer in all these ordinances must rest in the Higher Priesthood.

QUESTIONS

1. What do you mean by confirmation?
2. Explain the ceremony of confirmation after baptism.
3. What do the Roman Catholics hold concerning confirmation?
4. The Episcopalians?
5. The Protestants?
6. What can you say of the sealing power?
7. Why and how are men and women set apart for office?
8. Read articles on "Laying on of Hands" in *Compendium* and *Ready Reference*. Pearl of Great Price, page 98.

LESSON II.

Work and Business

(Second Week in June)

LESSON III

Literature

Up! Awake, Ye Defenders of Zion

In turning to the hymns of Charles W. Penrose, we have evidence of what in literature is a very unique power; the ability to create an atmosphere entirely different to that which one is accustomed to, in daily life—an atmosphere wholly unfamiliar to the author from actual contact.

It is the thing Shakespeare did in "Romeo and Juliet;" the thing Lew Wallace, who had never visited Palestine, did in "Ben Hur," and the thing John Drinkwater has done, recently, in "Abraham Lincoln."

English by birth, Mr. Drinkwater has canght that which is distinct in the character of Abraham Lincoln, as well as that which is distinct in American life, and created a drama that the American knows is a drama of American life. Such things

are almost unthinkable to a person without imagination, and we believe them mainly because seeing is believing;

"Up! Awake, ye defenders of Zion," the battle hymn of the Latter-day Saints, was written in London, about four years before its author left his native land and sailed for America. It is little short of a psychic miracle that a poet seven thousand miles away could reproduce the intellectual and emotional life of a whole people so widely separated from him; yet it is just that very thing Elder Penrose has done.

He has embodied in words of life and fire the surging emotions of his people, whose life he has shared for many years among the "mountains high, where the clear blue sky arches over the vales of the free," and among whom he now stands venerable and beloved, as his people recognize with daily increasing interest, his unusual ability.

Ten years after the arrival of the Utah pioneers, indeed while they were in the midst of celebrating the tenth anniversary of the event, on the shores of Silver Lake, Cottonwood canyon, messengers consisting of Abraham O. Smoot, mayor of Salt Lake City, Judson Stoddard, Porter Rockwell, and Judge Elias Smith, came into camp, and advised President Young that a United States army was moving towards Salt Lake City. Mayor Smoot, who had been East, had learned the fact from Feramorz Little, at Fort Laramie, and with all possible haste had driven back to the valley to bring the information to Governor Young.

Judge Drummond, and other Federal officials, equally unscrupulous in character, had written to the federal government charging that the people were in a state of rebellion, and that Governor Young had approved of the burning of the records of the supreme court of the state. These reports were believed by the officials at Washington, who, without further investigation, selected a governor, and sent with him an army to enforce law and order, as they believed such a course necessary.

It is difficult to think of anything more unfortunate, under the circumstances; this matter is sometimes referred to as Buchannan's Blunder; it cost the government millions of dollars, and stirred in the hearts of the Saints emotions of great fear and suspicion, as they recalled the terrible days of Missouri and Illinois.

The elders were summoned home from Great Britain to give what assistance they could. On hearing of the turn of events, Elder Penrose responded, even as the keyboard of a telegraph office responds to a touch from far distant points; his hymn quickly brought into being, was sung extensively throughout Great Britain. In a comparatively short time six hundred pounds, in English money, a sum equalling three thousand dol-

lars in American currency, had been raised; this money was brought home by the elders.

"Up, awake, ye defenders of Zion!
The foe's at the door of your homes."

In the first two lines of the stanza the poet states the case, and in words of special aptness and power calls the people to action, telling them that the foe is nigh unto their very doors.

Under such circumstances:

"Let each heart be the heart of a lion,
Unyielding and proud as he roams."

England had called one of her kings the lion-hearted, because he had prosecuted a religious war with great courage, and a spirit that could not be daunted. It is the thought of equal courage and unyielding valor that the poet suggests in a single word. The words "proud as he roams" is an intimation of such dignity as might become a king, as the lion is the king of beasts.

Then it would seem as if the poet had thought, if there be one among you unresponsive to the situation, to him, I say,

"Remember the wrongs of Missouri,
Forget not the fate of Nauvoo."

Note that the poet had two things very similar to say, but his literary instinct told him that if he would make his words effective he must vary his expression. But the great secret of the power of these two lines does not lie in the application of one literary principle, but rather in the use of three; first, the choice of words lending variety; second, the conciseness of the language, and third its power to suggest. In eleven words the poet has said two very important things, a very difficult thing for most people to do; but something a poet must learn to do or he will never reach his goal. Lowell said of Dante, that ten centuries of life were to be found in the "Divine Comedy," certainly several volumes might be written from the thoughts suggested by the "wrongs of Missouri" and "the fate of Nauvoo."

In the last two lines we have an epithet used to good effect; it is "God-hating." In modern times, John Ruskin and Alfred Tennyson have used the epithet to very special advantage. The stanza is concluded with the lines,

"When the God-hating foe is before you,
Stand firm and be faithful and true."

There may be those who think "God-hating" is rather a strong epithet; but if they do they are certainly very far removed

both in experience and imagination from the time Elder Penrose is depicting. The poet, I have no doubt, was absolutely true to the feeling of the time, and to borrow a word from John Milton has "embalmed" the emotional content of the period.

Passing to the second stanza, we read:

"By the mountains our Zion's surrounded;
Her warriors are noble and brave;
And their faith on Jehovah is founded,
Whose power is mighty to save.

The poet reminds these defenders of Zion that there are two sources on which they may rely for help, the first is the mountains, forming a natural bulwark of defense, the second is the arm of Jehovah, "Whose power is mighty to save."

From a natural point of view, nothing short of gross stupidity would lead any mere handful of people to resist a strong, powerful nation, such as the United States; there could be no hope except the hope founded on faith in Jehovah, which faith had brought about unity of purpose and unity of effort known wherever the Latter-day Saints were known.

The third Stanza consists of a very pertinent question, which the poet answers:

"Shall we bear with oppression forever?
Shall we tamely submit to the foe,
While the ties of our kindred they sever
And the blood of our Prophets shall flow?
No! the thought sets the heart wildly beating;
Our vows at each pulse we renew,
Ne'er to rest till our foes are retreating
And to be ever faithful and true."

The third stanza is plainly a revolt at any thought of submission. In putting forth the idea, the author makes use of a device often employed by writers and speakers. He asks a very telling question and answers it himself. His question is, shall we submit to oppression, and have our kindred and our prophet slain? It is evident that he is thinking of the "wrongs of Missouri" and "the fate of Nauvoo." In impassioned language he answers "no!" we vow never to rest until the foe is retreating.

The hymn would fail of its purpose if it did not inspire with implicit faith in the outcome, which, of course, must be victory with glory:

"Soon 'the Kingdom' will be independent;
In wonder the nations will view
The despised ones in glory resplendent;
Then let us be faithful and true!"

It is very difficult for the poet to feel that any other than the spirit of the evil one could have prompted this expedition

against the Saints of God; consequently he would expect the spirits infernal to be interested in the success of the undertaking, as they have always sought the destruction of the Saints of the Most High God, whose work they would so gladly bring to naught; but be not fearful, "for even though this be true, the Saints will be assisted by a host from the regions eternal," who will make bare our arms in defense of right and crown our victory with "resplendent glory."

In concluding this lesson, we wish first to draw attention to the refrain at the close of each stanza, which adds materially to the hymn when sung.

The verse of the hymn is well sustained, particularly are the rimes strong. Some poets detract materially from their verse by riming with weak words, or attempting to rime a strong word with a weak word, or a weak word with a strong word, which is equally bad. Yet no other feature of this hymn is as important as its emotional content. The writer of such a hymn must be a veritable mouthpiece of his time.

Rudyard Kipling wrote the "Recessional," and voiced in pleasing manner the emotions of the people of the great British Empire, exultant over all their achievements, he was of them and with them. Charles W. Penrose voiced as truly the feelings of his people, who were facing tremendous odds; he was not with them, but assuredly he was of them.

Every Latter-day Saint should have two battle hymns among his songs, "Up, awake, ye defenders of Zion," and the "Battle hymn of the Republic."

No greater patriot ever lived among us than the late President John Henry Smith, and yet his favorite hymn was "Up, awake, ye defenders of Zion."

It is related that during the occupancy of Johnston's army that the U. S. Commissioners sent from Washington, called upon President Young, who invited some of the brethren to be present. The meeting was held in the basement of the Social Hall, nearly completed, used for council meetings. In the midst of the discussion, some very strong questions were asked by the commissioners, and veiled threats were made as to future dangerous possibilities. When pressed for an answer, President Young quietly called out: "Brother Dunbar, sing "Zion," by which the song was known at that time. Brother Dunbar sang "Zion" and it is related that at the close of the ringing challenge to courage the commissioners were so deeply impressed that they returned to Washington pleading for a peaceful adjustment of the case between the U. S. Government and a handful of brave, loyal, but mob-driven religionists. The song was both sermon and reply.

QUESTIONS AND PROBLEMS

1. Suggest ways that Elder Penrose must have employed, while in England, to become acquainted with the Latter-day Saints, their location, and their mode of life?

2. Relate an event that comes to you, first, when you think of the "wrongs of Missouri;" second, when you think "of the fate of Nauvoo."

3. Do you think Elder Penrose fortunate in the use of the word that comes before beating, known grammatically as an adverb? If so, why?

4. In what region do the infernal spirits dwell? Where do the eternal spirits make their abode?

5. Does the word resplendent add anything to the word glory? What does it mean to you? What is a refrain?

6. Who wrote the "Battle hymn of the Republic?"

7. Did Jehovah fight the battles of the Saints in the crisis they faced, as the poet said he would, if they would stand firm and be faithful and true?

8. On whom has this Utah Expedition, as it is spoken of in history, related? Tell how.

9. Tell some ways in which the Saints were benefitted by the coming of Johnston's army to Utah?

10. Relate some story you know of life among the Saints while the army was here.

LESSON IV

Social Service

(Fourth Week in June)

VOCATIONAL EDUCATION

What is vocation? Whether it be making or mending shoes, setting broken bones, growing vegetables for the market, or preparing them for the dinner table; each type of work to be worth the name vocation, must serve a real need in our complex civilization. Society itself has determined that making alcoholic beverages is not a social need; it is, therefore, forbidden as a vocation. Because producing and preparing food and the mechanical trades do serve essential, basic needs, professional training of young people in these vocations is fostered by federal government appropriations and carried on by the states.

The tendency at this time is to over-crowd the non-pro-

ductive vocations, especially in cities. The term non-productive is used here in reference to material production, such as agriculture, mining and manufacturing. There are, of course, many other forms of service equally honorable, and necessary to the life of a civilized community. Occupations having to do with transportation and distribution of goods require the services of a relatively large percentage of the population. In the more distinctly professional lines of work the percentage is smaller. The professions of nurse and teacher are not usually over-crowded. If either should become so the remedy lies in raising the standards of qualification in these vocations. The regular M. D. medical course is now too long, difficult and expensive to be readily over-crowded. This is not so true of law; this profession is especially liable to over-crowding now that so many young men have opportunities to complete a college course.

The greatest difficulty, however, is likely to be in non-productive vocations to which almost anybody of fair education and ability can be admitted. This group of vocations includes real estate, insurance, stock brokerage and others of like nature. To be of real service to the public persons who engage in these vocations should be professionally trained in the business. It happens now that many young men without vocational training of any sort, but with more affinity for easy money than for manual labor, just fall into one of these vocations and work it for all they can get out of it, with little or no regard for the public good. This is not said in condemnation of these vocations, but in their defense; they are an easy prey to the get-rich-quick and get-it-easy despoiler of his fellowmen.

The wise selection of a vocation and proper vocational training are among the most serious problems that confront the modern youth. They have generally received too little attention from parents, teachers, and community leaders. Wise decisions in these matters concerning not only the future usefulness and happiness of individuals, but also the stability and prosperity of the nation. In recent times our economic structure is becoming too much like an inverted pyramid. Such an economic structure requires that the multitude live from the production of the few. It can result ultimately in nothing short of social disaster.

Sometime between the ages of fifteen and twenty years every youth, whether boy or girl, should give serious thought to qualifying for service in a vocation. The problem cannot be solved at one stroke. It may require several years of study and observation, wise counsel, and experimentation before a youth finds himself. He must discover his own abilities and interests and mould these to fit social needs. In any case he is likely to become more serious minded and more efficient

through having a vocational purpose, even though he may later change his purpose.

A youth often fancies he wants to qualify in a profession of which he has but a surface knowledge. Better acquaintance with the work may reverse his opinion. He must learn, in part at least, by his own experiences, but he should be taught also to profit by the experiences of others, and his observation of the work others are doing.

Every girl should have ambition to qualify in two vocations—that of home making, and that of earning a living by other means whenever occasion requires. An unmarried woman is always happier when following a vocation in which she can be socially serviceable and financially independent. In no case should she be constrained to accept an unworthy companion as a means of support. Any married woman may become a widow at any tife; property may vanish as readily as husbands may die. Thus any woman may be under the necessity of earning her own living and helping to support dependents. Why should not she be trained for the duties and the emergencies of life?

QUESTIONS AND EXERCISES

1. What is a vocation?
2. Show how vocations multiply as society becomes more complex.
3. Why should every young person, irrespective of family wealth, qualify in some vocation?
4. a. May "making money" become a subordinate aim in selecting or following a vocation?
   b. What other considerations ought to be prominent?
5. Why are wise selection of vocations and proper vocational training of young people matters of public as well as of individual concern?
6. What is the social effect of an over supply of persons in non-productive vocations?
7. a. Why is it desirable to promote manufacturing industries in your state?
   b. What may be the relationship of the vocational training of young people to development of industries?
8. Why should women receive vocational training?
9. a. Why was the "old style old maid" generally forlorn?
   b. What has vocational training and practice done to modify the situation of the unmarried woman?
10. What vocations are especially suitable to women?

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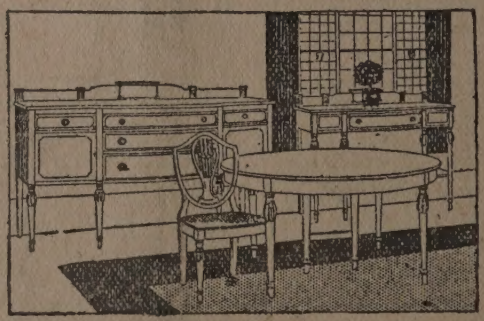

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